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ABSTRACT

This booklet contains a collection of answers to the most frequently-asked questions on subjects related to the first Thanksgiving, with answers prepared by Plimoth Plantation Museum staff. The book is intended to serve as a guide for re-creating the original 17th century event. The contents include: (1) "The American Thanksgiving: The Evolution of a Tradition"; (2) "The Pilgrims as People: Understanding the Plymouth Colonists"; (3) "The Pilgrims at Prayer: Re-creating a Separatist Service"; (4) "Manners and Menus: The First Harvest Feast"; (5) "Recipes"; (6) "Partakers of Plenty"; (7) "Dress in Early New England"; (8) "Pilgrim Games"; (9) "Pilgrim Myths"; and (10) "Bibliography." "Recipes from Plimouth Plantation's J. Barnes Bake Shop" are attached. (EH)

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THE Thanksgiving

ED 392 725

A COMPLETE GUIDE TO RE-CREATING THE FIRST HARVEST FESTIVAL FOR YOUR FAMILY, FRIENDS OR CHURCH

SO 026 053

REVISED AND ENLARGED

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About the Museum

Plimoth Plantation is the living museum of 17th-century Plymouth, a non-profit educational institution. The museum's goal is to create a better understanding of the life and times of both the English colonists who settled here and their Native American neighbors, the Wampanoag.

Three open-air exhibits bring the 17th century to life for visitors: *Mayflower II*, the 1627 Pilgrim Village and Hobbamock's (Wampanoag Indian) Homesite. The ship, located in Plymouth Harbor close to the site of the original settlement, is a full-scale reproduction of the type of merchant vessel which brought the Pilgrims to New England in 1620. While the living history program aboard *Mayflower II* focuses on the 1620 voyage, the 1627 Pilgrim Village re-creates Plymouth Colony seven years later. By that time, several more ships bearing settlers, goods and livestock had arrived, and the first permanent colony in New England was firmly established. Hobbamock's Homesite represents the encampment of a Wampanoag man who, with his family, lived adjacent to the original Plymouth Plantation. Within this setting the Wampanoag culture is explored through conversation, craft activities and story telling. In addition, the museum houses indoor exhibits in the Visitor Center's Shelby Cullom Davis Exhibition Galleries and the Carriage House Crafts Center.

Plimoth Plantation's living history exhibits are based on extensive, on-going study by the museum's Research Department and Curatorial Services Division. Every effort is made to present an accurate picture of 17th-century colonial and Native life, from the design of a spoon, to beliefs concerning world view. In addition to providing the basis for the museum's living history and static exhibits, this information is also used in school and community outreach programs and on-site workshops.

Cover: Re-creation of the 1621 Harvest Feast. *Photo, Ted Curtin.*

Thanksgiving

A Plimoth Plantation Publication

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(508) 746-1622

The Thanksgiving Primer is brought to you by popular demand. Each fall, Plimoth Plantation's Research, Education and Public Relations departments receive thousands of telephone calls and letters, all asking the same question: What was the "First Thanksgiving" *really* like? The answer is more complicated than you might first think.

Most of what we know about the 1621 event comes from the first-hand accounts of Governor William Bradford and Master Edward Winslow, leaders of the young colony. Other facts can be gleaned by studying English harvest home traditions, available foodstuffs and cooking techniques, Separatist religious practices and seventeenth century English social patterns and customs.

The Thanksgiving Primer is a collection of information on all these subjects, prepared by Plimoth Plantation museum staff to answer the questions of students, teachers, religious organizations and community groups. It responds to the most frequently-asked questions about the First Thanksgiving and is intended to serve as your guide to re-creating the original seventeenth century event.

EDITOR: Carolyn Freeman Travers

TABLE OF CONTENTS

The American Thanksgiving: The Evolution of a Tradition	4
The Pilgrims as People: Understanding the Plymouth Colonists	8
The Pilgrims at Prayer: Re-creating a Separatist Service	10
Manners and Menus: The First Harvest Feast	16
Recipes	20
Partakers of Plenty	27
Dress in Early New England	28
Pilgrim Games	36
Pilgrim Myths	37
Bibliography	40

The American Thanksgiving:
THE EVOLUTION OF A TRADITION

Commonwealth of Massachusetts.

BY HIS EXCELLENCY

JOHN A. ANDREW,

GOVERNOR:

A PROCLAMATION

FOR A DAY OF

PUBLIC THANKSGIVING AND PRAISE.

By the advice and consent of the Council, I do hereby appoint THURSDAY, the 26th day of November next, to be observed by the people of Massachusetts as a day of Public Thanksgiving and Praise. And I respectfully but earnestly exhort all the people of this Commonwealth, whom this Proclamation shall reach, wherever they may be, whether on sea or land, within our quiet borders or abroad on distant fields of War, to consecrate that day, in the sight of Almighty God, our Heavenly Father, by heartfelt works of charity, by devout thanksgiving, and by joyful praise. "O go your way into his gates with thanksgiving and into his courts with praise: be thankful unto him, and speak good of his Name. For the Lord is gracious, his mercy is everlasting."

For all the innumerable mercies, for the infinitude of blessings, by which the year has been crowned; for health and prosperous industry, for peaceful homes, for waving fields of grain, for harvests rich with all the food of man, for all the bounties of the sea, the wealth of mines, the skill and thrift of every handicraft; for the great agencies of Nature herself, working as kindly helpers to the hands of men, and for all the fruits of their gigantic toil; for intellectual activity, and moral life; for every gift and fruit of reason, of conscience and religion, bless ye the Lord, and him only; praise him and magnify him forever.

Let us reverently contemplate the wonderful providence which has led and guided the hearts and minds of this people, and is shaping and working out the destiny of this Nation. Even in time of War we are exploring in the growth of the arts of Peace. Subjected to its temptations and demoralizing influences, yet the virtues of forbearance, patience and charity are daily illustrating the social life of our people no less conspicuously than their loyal patriotism. Side by side with the march of armies, and the destructive engines of War, move the messengers of Love, with every solace for the body or the mind, to soften the soldier's lot or alleviate the travail of mortality. Sometimes slowly, and with hesitating tide, but always surely; sometimes with a receding ebb, but always on an undercurrent of steady and majestic power, has been borne the symbol of our Nationality. The moral sight has been quickened, duty has grown clearer to the mind, and faith has grown warmer in the heart, as the revelations of trial and the discipline of a great suffering have done their appointed work.

Blending the temper of forgiveness with an unflinching integrity of purpose; weeping with the bereaved who mourn the hearts of our Israel slain upon our high places; but catching the sublime spirit of those who have sealed their testimony with their blood, may we fail not to implore on this our annual festival, strength from above to exercise ourselves also in every heroic virtue for the vindication of right and the overthrow of wrong.

Let us trust that Peace shall soon return to our borders, and a union of hearts and hands revive on the ruins of that injustice and inhumanity which bred our sorrows; when all the inhabitants of the land will unite to sing, "Blessed be the Lord God of Israel: for he hath visited and redeemed his people."

Given at the Council Chamber, in Boston, this first day of October, in the year one thousand eight hundred and sixty-three, and the eighty-eighth of the Independence of the United States of America.

JOHN A. ANDREW.

By His Excellency the Governor, with the advice of the Council,

OLIVER WARNER, *Secretary.*

God Save the Commonwealth of Massachusetts.

Courtesy of Massachusetts Historical Society

Even after the establishment of Thanksgiving as a national holiday, state governors continued to declare them by proclamation.

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Thanksgiving – that most distinctly American of our holiday traditions. The word alone evokes images of football, family reunions, roast turkey, pumpkin pie and, of course, the Pilgrims. – But was it always thus? Not by a long shot!

Today's Thanksgiving celebration is a blend of three earlier traditions: the New England custom of rejoicing after a successful harvest, based on ancient English harvest festivals; solemn religious observances combining prayer and feasting, which could be proclaimed at any time of year; and finally, the commemoration of the Pilgrims' landing known as Forefathers' Day. The merging of these three events is the story of the evolution of our modern traditional Thanksgiving.

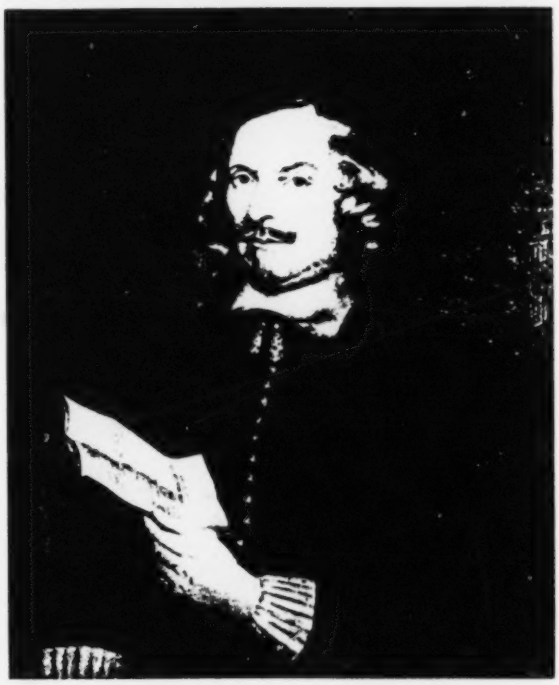
HARVEST HOME OR THANKSGIVING?

Celebrations combining sacrifices, rituals and joyful reveling after a successful crop gathering are as old as the harvest itself. Thus, in 1621 when their labors were rewarded with a bountiful harvest after a year of sickness and scarcity, the Pilgrims gave thanks to God and celebrated His bounty in the Harvest Home tradition in which they had been nurtured. To these people of strong Christian faith, this was not merely a revel; it was a joyous outpouring of gratitude as well.

In a letter from "E.W." (Edward Winslow) to a friend in England we read: "And God be praised, we had a good increase . . . . Our harvest being gotten in, our governor sent four men on fowling that so we might after a special manner rejoice together . . . ." In the same letter we read: "These things I thought good to let you understand . . . that you might on our behalf give God thanks who hath dealt so favourably with us."

"Our harvest being gotten in, our governor sent four men on fowling that so we might after a special manner rejoice together . . . "

– EDWARD WINSLOW



Edward Winslow, third governor of Plymouth Colony, wrote one of the two surviving eyewitness accounts of the Harvest Festival of 1621.

While the Pilgrims were reverent before God, they were neither draped in black nor somber and sad as some have portrayed them. Their secular celebrations included feasting, rustic sports and entertainment. To the Puritans of early New England, a true "Thanksgiving" was properly a day of prayer and pious humiliation, thanking God for His Providence or for some auspicious event. It was like an extra Sabbath during the week. This was the sort of solemn event intended when a thanksgiving day was declared by either colonial council or the early Federal government.

The first national Thanksgiving was proclaimed by the Continental Congress in 1777. A somber event, it specifically recommended ". . . that servile labor and such recreations as, though at other times, innocent, may be unbecoming the purpose of this appointment, be omitted on so solemn an occasion." National Thanksgivings were proclaimed by Presidents Washington, Adams and Monroe, but the custom fell out of use after 1815. In 1827, Mrs. Sara Josepha Hale, a writer for and later editor of *Godey's Lady's Book*, began a campaign to reinstate the holiday by petitioning several succeeding Presidents to make it an annual event.

The first familiar Thanksgiving proclamations did not come until 1863, when President Lincoln declared *two* Thanksgivings, one for Thursday, August 6, and a second for the last Thursday in November. From that time on, some Thursday in autumn was annually declared a national Thanksgiving day by every later President, with Lincoln's choice of the last Thursday in November eventually becoming the traditional date of celebration, later altered by Franklin Roosevelt to the fourth Thursday.

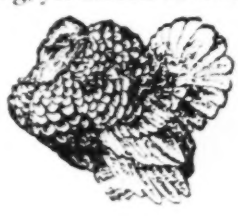
Mrs. Sarah Josepha Hale, editor of Godey's Lady's Book, *lobbied heavily for the establishment of Thanksgiving as a national holiday.*

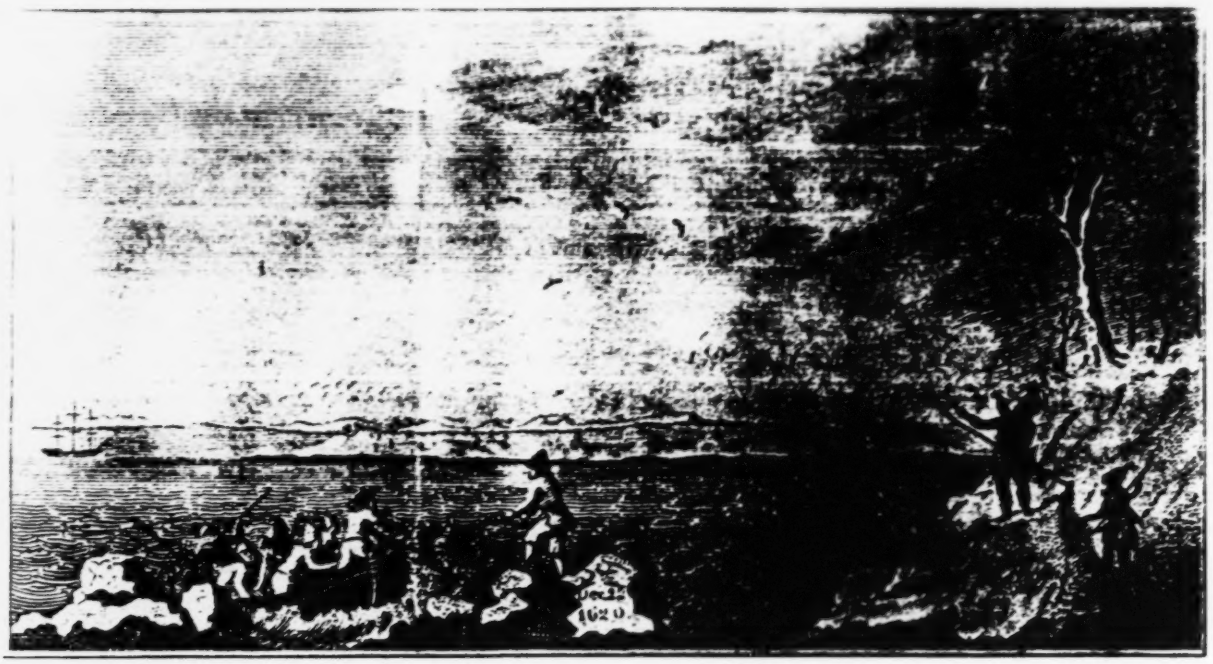
THE PILGRIMS REDEFINED

It was about this time in the late nineteenth century that the third element – commemoration of the Pilgrims – entered the Thanksgiving picture. Interest in the Pilgrims as historic figures began shortly before the Revolution. The Old Colony Club was founded in Plymouth in 1769 and instituted an annual speech and dinner in December – Forefathers' Day – to mark the anniversary of the Pilgrims' landing. Thereafter, Forefathers' Day was celebrated regularly not only in Plymouth, but also in Boston and New York.

About the middle of the nineteenth century, the popularity of Forefathers' Day began to fade, as the importance of Thanksgiving grew. Until that time, music, literature and popular art had concentrated on the Pilgrims' landing and their first encounters with the Indians. After 1890, representations of the Pilgrims began to reflect a shift of interest to the 1621 harvest celebration. The event which we now call the "First Thanksgiving" came to symbolize the union of prosperity and brotherhood.

Thus, Thanksgiving and the Pilgrims became synonymous. Except in Plymouth where it originated, their original commemoration – Forefathers' Day – passes unnoticed each December 21. They are remembered instead as the symbol of Thanksgiving – an ever-changing, yet durable American tradition.





This 1800 engraving by Samuel Hill of Boston was the earliest depiction of the Plymouth forefathers, or Pilgrims.

PRIMARY SOURCES

Very little is known about the 1621 event in Plymouth that is the model for our Thanksgiving. The only references to the event are reprinted below:

"Our harvest being gotten in, our governor sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the company almost a week. At which time, amongst other recreations, we exercised our arms, many of the Indians coming amongst us, and among the rest their greatest king Massasoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our governor, and upon the captain and others. And although it be not always so plentiful as it was at this time with us, yet by the goodness of God, we are so far from want that we often wish you partakers of our plenty."

Edward Winslow, *Mourt's Relation:* D.B. Heath, ed. Applewood Books. Cambridge, 1986. p 82

"They began now to gather in the small harvest they had, and to fit up their houses and dwelling against winter, being all well recovered in health and strength and had all things in good plenty. For as some were thus employed in affairs abroad, others were exercised in fishing, about cod and bass and other fish, of which they took good store, of which every family had their portion. All the summer there was no want; and now began to come in store of fowl, as winter approached, of which this place did abound when they came first (but afterward decreased by degrees). And besides waterfowl there was great store of wild turkeys, of which they took many, besides venison, etc. Besides, they had about a peck a meal a week to a person, or now since harvest, Indian corn to that proportion. Which made many afterwards write so largely of their plenty here to their friends in England, which were not feigned but true reports.

William Bradford, *Of Plimoth Plantation:* S.E. Morison, ed. Knopf. N.Y., 1952. p 90

7

The Pilgrims as People: Understanding the Plymouth Colonists

Pilgrim men and women dressed in the same fashion as other members of the yeoman class, as depicted in these period woodcuts.

The people we know as the Pilgrims have become so surrounded with legends that we tend to forget that they were real people. Against great odds, they courageously made the famous 1620 voyage and founded the first New England colony, but they were still ordinary English men and women, not superheroes. If we really want to understand them, we must try to look behind the legends and see them as they saw themselves.

They were English people who sought to escape the religious controversies and economic problems of their time by emigrating to America. Many of the Pilgrims were members of a Puritan sect known as Separatists. They believed that membership in the Church of England violated the biblical precepts for true Christians, and that they had to break away and form independent congregations which were truer to divine requirements. At a time when Church and State were one, such an act was treasonous and the Separatists had to flee their mother country. Other Pilgrims remained loyal to the national Church but came because of economic opportunity and a sympathy with Puritanism as well. They all shared a fervent and pervasive Protestant faith that touched all areas in their life.

As English people, the Pilgrims also shared a vital secular culture, both learned and traditional. They lived in a time which accepted fairies and witches, herbal remedies and astrological virtues, seasonal festivals and folklore as real parts of their lives. They looked at the world they lived in not as we do today, through the eyes of Einstein and Freud, but through the folklore of the countryside and academic traditions that stretched back to antiquity. They were both the thorough Protestants of the recent Reformation and the inheritors of the Medieval world picture that infused the imaginations of Shakespeare and Jonson.

They were not people just like ourselves dressed in funny clothes, or a primitive folk deprived of our technology, but a vital and courageous people who embodied the best elements of their exciting society. They brought their own culture to the New World and attempted to establish a citadel of English society on the edge of the alien continent. They were not pioneers self-consciously blazing a trail through the trackless wilderness to the future. They were English men and women doing their best to continue the lives they knew back home in spite of the unfamiliar surroundings.

They brought with them familiar customs, among which were an autumn secular harvest celebration and a Puritan religious Thanksgiving holy day. As we shall see, these two events were totally separate and independent in their minds. It is we, today, who have blurred the differences and merged the two events into one. A secular celebration such as a harvest was an event which would of course include the giving of religious thanks to God; acknowledgement of God's Providence was part of most days of their lives. A true Day of Thanksgiving was a completely separate observance.

When the Puritans rejected the old Medieval ecclesiastical calendar of Christmas, Easter and Saint's days, they submitted three allowable holy days: the Sabbath, the Day of Humiliation and Fasting, and the Day of Thanksgiving and Praise. The latter two were never held on a regular basis but only in direct response to God's Providence. When things went well, signaling God's pleasure with the community, then it was proper to declare a Day of Thanksgiving in His praise. But when God's displeasure was evident and events were unfortunate, it was an indication that the community should repent and declare a Day of Fasting and Humiliation. Each of these days were held on weekdays and meant an extra day of church services and devotion in addition to the Sabbath. The Day of Thanksgiving was often concluded with a feast, while the fast days saw voluntary privation.

The harvest celebration of autumn, 1621, was quite plainly neither a fast day nor a thanksgiving day in the eyes of the Pilgrims. Rather it was a secular celebration which included games, recreations, three days of feasting and Indian guests. It would have been unthinkable to have these things as part of a religious Thanksgiving. The actual first declared Thanksgiving occurred in 1623, after a providential rain shower saved the colony's crops.

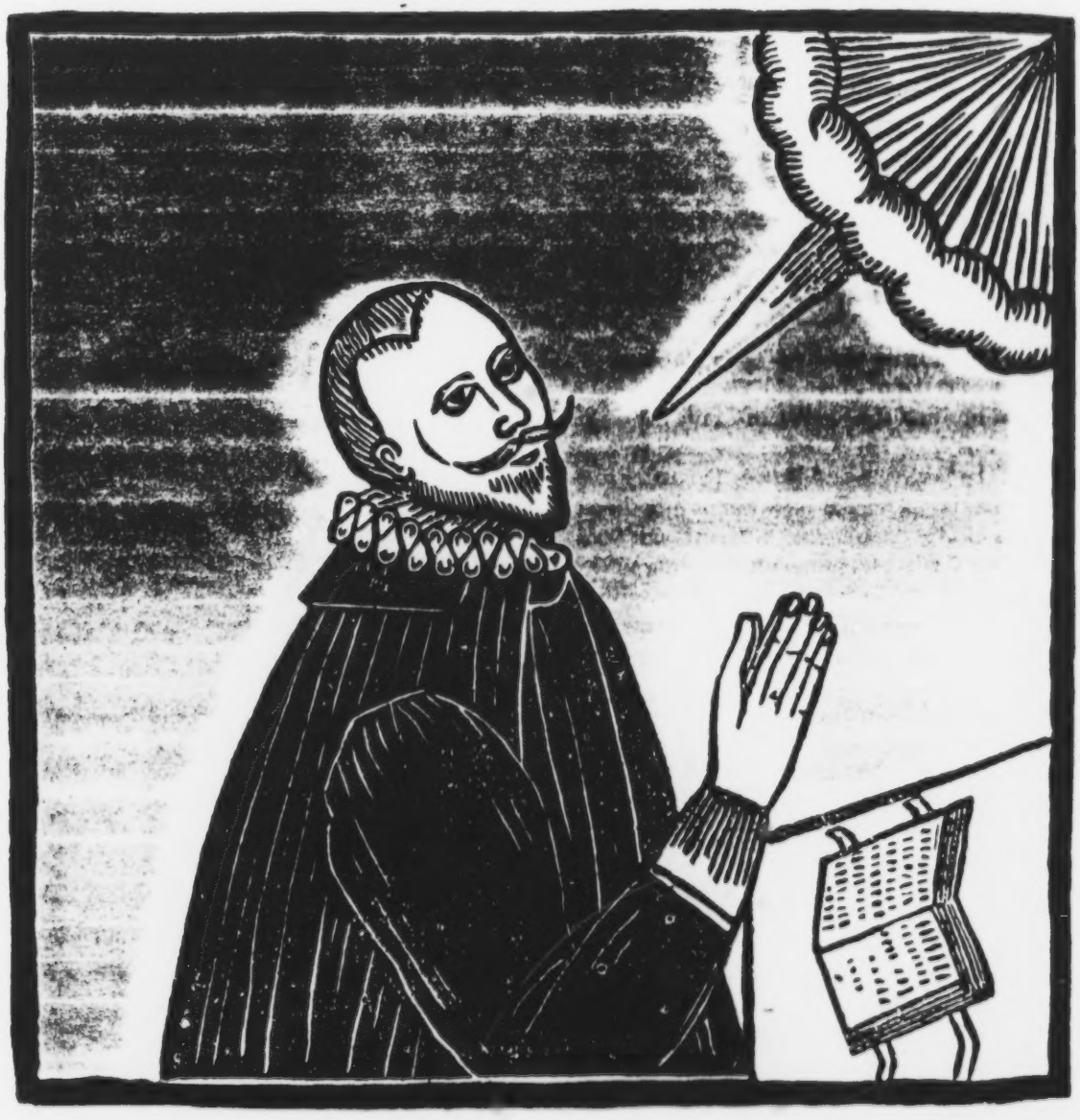
It was only in the later nineteenth century, when looking back for a precedent for the modern, more secular Thanksgiving of family feasts and football games which had evolved after the decline of Puritanism, that people discovered this first harvest celebration and dubbed it the "First Thanksgiving." They were not interested in what that famous festival meant to the Pilgrims; they were concerned with what it could mean to Victorians like themselves.

Ever since, the Pilgrims have been the symbolic originators of our familiar November holiday. Legends about the feast have turned it into a mythic event worthy of our emulation. It is a good story, and an important part of our cultural tradition. It helps us remember those hardy English men and women who braved dangers far greater than we have to face today to follow their own consciences and give glory to God. But if we really want to understand them, we must go beyond the legend, important as it is, and try to see the real Pilgrims and the celebration they enjoyed so many years ago.

As the Pilgrims' neighbors, the area Indians with whom they traded were invited to the Harvest Festival of 1621.

THE PILGRIMS AT PRAYER

Re-creating a Separatist Service



The Separatist faith was part of the larger English Reformation of the sixteenth century. This movement sought to "purify" the Church of England of its corrupt human doctrine and practices; the people in the movement were known as "Puritans." Separatists were those Puritans who no longer accepted the Church of England as a true church, refused to work within the structure to affect changes, and "separated" themselves to form a true church based solely on biblical precedent. Puritans rejected Christmas, Easter and the various Saint's Days because they had no scriptural justification. In the worship service, for the same reason, they rejected hymns, the recitation of the Lord's Prayer and creeds.

The Separatists believed that the worship of God must progress from the inner man directly to God, and that "set" forms interfered with that progression by directing man's thoughts down and inward. The only exceptions were the Psalms and the celebration of the Lord's Supper, both of which had scriptural basis, and possibly the covenant by which individuals joined the congregation.

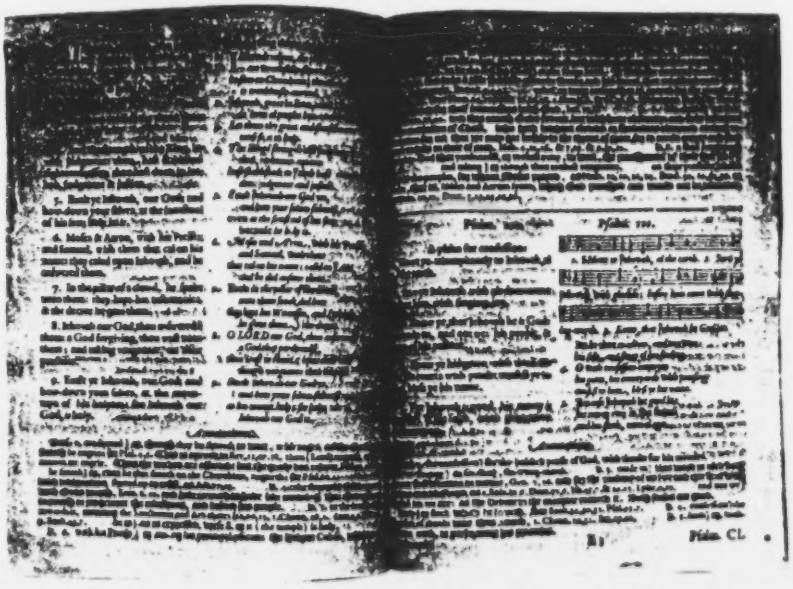
Sabbath services were held twice on Sunday; in addition, sermons were often given on Thursdays and, as occasion demanded, Days of Thanksgiving or Fasting and Humiliation were proclaimed. These latter were movable weekday holidays called in response to God's Providence. Both were observed in a manner similar to the weekly Sabbath, with morning and afternoon services.

The term "church" to the Separatists referred not to the building, but to the people. As Pastor John Robinson expressed it, even two or three ". . . gathered in the name of Christ by a covenant made to walk in all the ways of God known unto them is a church . . . ." This definition did not require the existence of officers, but there were five officers which were part of most congregations: Pastor, Teacher, Elder, Deacon and Deaconess (or Church Widow). Since they were not considered vital to the existence of the Church – unlike other churches of the time – the positions were not strictly defined as elsewhere. They changed over time and varied from congregation to congregation as well. Plymouth Colony is a prime example of a congregation required by circumstance to make alterations in their church offices.

The *Pastor* was responsible for the religious life of the congregation. An ordained minister, he preached, administered the sacraments, taught and defined doctrine. John Robinson was the Pastor for the Leiden Separatist congregation. He was well-beloved by all members of the church, and was required to stay with the majority when they elected to remain in Holland in 1620. Pastor Robinson never joined the Plymouth Congregation; he died in 1625. This left Plymouth Colony without a minister until 1629, when Reverend Ralph Smith joined them.

The *Teacher* was also required to be an ordained minister and was responsible for the instruction of the congregation. It is difficult to separate the duties of Pastor and Teacher. It does not appear that anyone ever held this position in Plymouth Colony.

Elder is one of the least understood of the church offices. Laymen, they ranged in authority from purely



Courtesy of The Pilgrim Society, Plymouth, MA.

Ainsworth Psalter: *The psalms translated into English and set to new music by Henry Ainsworth remained the version favored by Plymouth colonists for many years.*

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advisors to officers with strong decision-making powers. They were responsible for the government of the congregation but, as they were not ordained ministers, they could not administer the sacraments. The Elders were often referred to as the "eyes of the church," governing and admonishing the congregation. William Brewster was the Ruling Elder of the Leiden Church and, in the absence of Pastor Robinson, preached and taught in Plymouth Colony.

As the Elders were the "eyes," so the *Deacons* were the "hands of the church." They collected the offerings and attended to the needs of the poor and the elderly of the congregation. Plymouth Colony had two deacons in the beginning: John Carver and Samuel Fuller. Carver died in the spring of 1621; Fuller survived and continued as a deacon until 1633.

The *Deaconess*, or *Church Widow*, attended to the sick and administered to the religious needs of the women of the church. She also kept order during the service, in conjunction with the Deacon. There is some evidence that there was a Deaconess in early Plymouth Colony, but no indication as to who filled the role. One strong possibility is Bridget, wife of Samuel Fuller, who arrived in Plymouth aboard the *Anne* in 1623 and served as midwife in the colony.

One popular figure of colonial history is the tithingman who, armed with his staff – ball on one end, fox tail on the other – kept order during services by rapping the unruly and tickling the sleepy to wakefulness. Such a person did exist later in colonial history and may have evolved from the English tithingman, a petty constable who kept order in the parish. However, tithingmen do not appear in the records anywhere in New England before the 1640s and there was never such an office in the Plymouth Church. Order was kept by the Deacon and perhaps the Deaconess.

Not all power was vested in the church officers, however. The Separatists believed very strongly in the power of the congregation. In matters affecting the entire church, the congregation as a whole would decide. In practice, the decisions were made by the heads of households. Given the social hierarchy of the period, women, children and servants had very little say in the running of the community. A man spoke for the people placed in his care by the will of Divine Providence. This belief was adhered to within the church as well as in the community at large. Paul, in I Cor. 14:34-35, stated that women should keep silent in church and Puritan women were expected to behave accordingly. They therefore did not take an active part in the service, confining their activities to the singing of psalms and saying "Amen" at the end of prayers. This held true for servants and children as well.

The place of worship, rather than being referred to as the church, was called the meetinghouse. In itself, the building was no more sacred than the candle by which the Bible was read. Besides serving as a place of worship, the meetinghouse might also be the courtroom and, in Plymouth, it was used as a fort as well. Distrustful of the potential distraction of statues and other ornamentation, the Separatists kept the building plain in design and decoration. Many of the New England meetinghouses altered the traditional church floor plan by placing the pulpit against the long side of the rectangular building with the door on the opposite wall. This arrangement allowed the pews to be placed closer to the pulpit so the congregation would have no difficulty hearing the speakers.

Services were held twice on Sunday; the approximate times were from 9:00 A.M. to Noon and from 2:00 to 5:00 P.M. In Plymouth Colony, according to Isaack de Rasiere's famous passage in his letter of 1627: *"They assemble by the beat of drum, each with his musket or firelock, in front of the captain's door; they have their cloaks on, and place themselves in order, three abreast, and are led by a sergeant without beat of drum. Behind comes the Governor, in a long robe; beside him on the right hand, comes the preacher with his cloak on and on the left hand, the captain with his side-arms and his cloak on, and with a small cane in his hand; and so they march in good order, and each sets his arms down near him."* Once they reached the meetinghouse, the men and boys sixteen and older sat on one side; the women and remaining children sat on the other side.

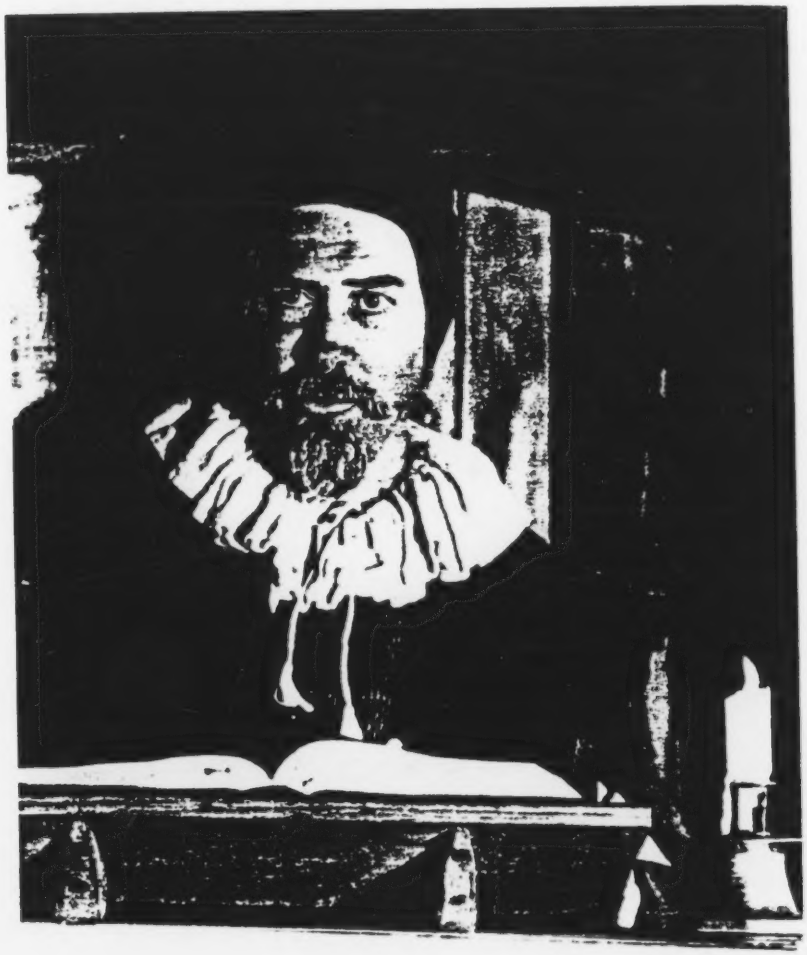
Prayer, in keeping with Separatist belief, was completely extemporaneous. The Lord's Prayer was considered a model to be followed, but not slavishly copied. Prayer was given by the Pastor or Teacher. At this point in the service, the congregation rose. The speaker removed his hat, raised his eyes and lifted up his arms toward Heaven, and spoke. At the end, all joined in saying "Amen."

Scripture in the sixteenth century was often interpreted in a metaphorical sense; scholars searched for hidden meaning. Separatists concentrated on the literal

The Order of Service

Morning	*Afternoon*
Prayer	Prayer
Scripture	Sermon
Psalms	Prophesy
Sermon	Offering
*Sacraments	Prayer
Prayer	Blessing
Blessing	Church Business
Church Business	

*(Not on a regular basis in Plymouth Colony until 1629)



The Deacon was one of the men likely to have prophesied during church services.

and historical possibilities, generally ignoring the metaphorical interpretations. During this part of the service, a passage of scripture was read and expounded upon in this literal manner by the Pastor or Teacher.

Psalms were the only music allowed in the service. Hymns were rejected because they had no scriptural basis. The versions of the Psalms used in Plymouth Colony came from Henry Ainsworth's Psalter, in which he had "Englished" the Psalms in prose and metre, and set them to livelier music than had been heard before. These were sung, without musical accompaniment, by the whole congregation. Years later, in the 1670s, when the first generation of settlers – many of whom had musical training – had died, the colonists had difficulty with the music of the psalms. At this point, the practice of "lining" psalms began. In lining, each line of the psalm is first sung by the Pastor, then repeated by the congregation.

While no examples of *prophesies* have come down to us, it seems to have been similar in nature to a mini-sermon, consisting of the reading or quoting of a text and an exposition of its meaning and application, with some discussion of doctrine. One or more other worshipers rose and expounded further, each person speaking from ten minutes to three-quarters of an hour, depending on his gifts. Prophesying was never in the nature of a debate or argument, although there was time for questions at the end. If any errors had occurred, they were corrected at this time by the Pastor.

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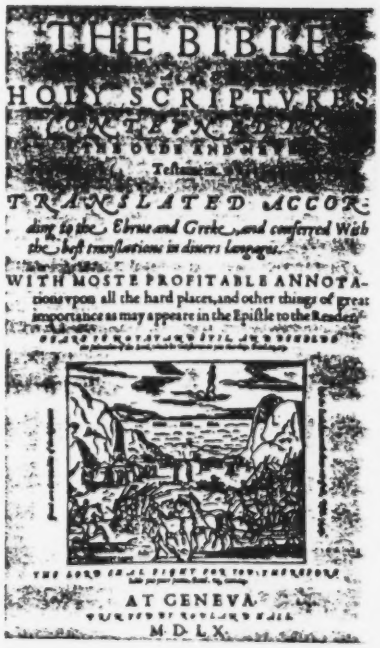
As was required by English law, all of the colonists gathered twice on Sunday for services in the meetinghouse.


THE BIBLE
HOLY SCRIPTVRES
TRANSLATED ACCOR-
ding to the Ebrue and Greke, and conferred with
the best translations in diuers languages.
WITH MOSTE PROFITABLE ANNOTA-
tions vpon all the hard places, and other things of great
importance as may appeare in the Epistle to the Reader.
AT GENEVA
M. D. LX.

The "Geneva Bible," with its marginal commentary, was the version most favored by Separatists.

TO TURN YOUR CHURCH BUILDing into a meetinghouse, it should be as plain as possible. Cover any decorated windows and cover or remove the decorations, statues or crosses. You might darken the room and light the interior with candles. Another idea is to hold the service elsewhere, as a reminder that the congregation, not the building, is the church. The furniture should be arranged to resemble the floor plan of a meetinghouse, with the pews or chairs turned to face the long side of the building opposite the pulpit.

Ask the members of the congregation attending the service to wear hats. Period-style costuming may also be attempted if you wish, following the directions provided in the article, "Dress in Early New England." The early Plymouth church members were called to meeting by the beating of a drum. Drumming, or the ringing of a bell, would be especially effective if the worshipers could be gathered together prior to the time of the service and proceed together into the meetinghouse.

In the seventeenth century, the men carried loaded firearms to the service and placed them beside their seats. This is not a recommended twentieth century practice. Once inside the building, men and boys over sixteen sit on

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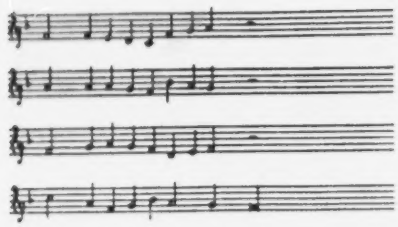
Psalm 100



Showt to Jehovah, al the earth.
Serv ye Jehovah with gladness:
before him come with singing-merth.
Know, that Jehovah he God is.

Its he that made us, not wee;
his folk, and sheep of his feeding.
O with confession enter yee
his gates, his courtyards with praising:

confess to him, bless ye his name.
Because Jehovah he good is:
his mercy ever is the same;
and his faith. unto al ages.

Psalm 23

Jehovah feedeth me, I shal not lack.
In grassy folds, he down dooth make me lye,
he gently leads me, quiet waters by.
He dooth return my soul: for his name sake,
in paths of justice leads me quietly.

Yea, though I walk, in dale of deadly-shade,
ile fear none yll; for with me thou wilt be:
thy rod thy staff eke, they shall comfort me.
Fore me, a table thou has ready-made;
in their presence that my distressers be:

Thou makes fat mine head with ointing-oil;
my cup abounds. Doubtless, good and mercie
shall all the dayes of my life folow me:
also within Jehovahs howse, I shal
to length of dayes, repose me quietlie.

---

one side of the room, the women and all remaining children on the other side.

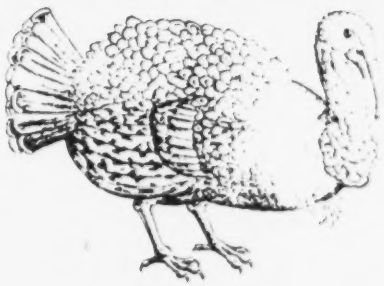
It may be difficult for the congregation to learn the psalms by heart. Since there is no musical accompaniment, you might plan to have the Pastor line each psalm, as was the practice in later Plymouth Colony.

Prophesy was one of the most important parts of the Separatist service, and should certainly be attempted in your re-created service. The minister should lead, as he can most easily rise, quote a scriptural passage, discuss its meaning and application, then call upon others to offer their thoughts. It is a good idea to choose which men to involve in advance, and to discuss the intended passage with them. Educated men of the seventeenth century would be able to discuss the passage with knowledge and fluency, possibly expounding on the original Greek or Hebrew text. If you can obtain a copy of the Geneva Bible, the marginal notes are useful in determining how the Separatists interpreted specific passages.

Now you are ready to begin planning your seventeenth century Separatist service. For further information or details, consult the works listed under Religion in the Bibliography.

The tithingman is a common figure in popular colonial history, although he does not seem to have existed in early Plymouth Colony.

MANNERS & MENUS
The First Harvest Feast



Right: The first recognized symbol of Thanksgiving was not a Pilgrim at all, but a turkey.

16 *Dinner was the most elaborate meal of the day, with all of the household gathered around the table.*

There is no exact record of the bill of fare for the famous first harvest festival of 1621, often referred to as the "First Thanksgiving." The event is mentioned only in two quotes (see page 7, under the heading PRIMARY SOURCES), one from William Bradford's *Of Plimoth Plantation* and the other in a letter by Edward Winslow included in *Mourt's Relation.* We have no specific date for the three-day celebration, but we know it was between September 21, when the shallop returned from Massachusetts Bay, and November 9, when the *Fortune* arrived with settlers.

From the two quotes, we learn that the feast included cod, sea bass, wildfowl (such as ducks, geese, turkeys and swans), corn meal (and probably wheat), and five deer brought by Indians. Meat, fish and bread were the most important elements of the English diet at this time, although fruits and "herbs" were also eaten. The term "vegetables" was not in use at this time; edible plants were known as sallet herbs, potherbs or roots. It is quite possible that shellfish were not a feature at the feast, for although they were plentiful and formed a large part of the Pilgrims' diet in the early years, they were looked on as poverty fare and hence inappropriate for a feast.

The meats were roasted or boiled in traditional English fashion, and the fish boiled or perhaps grilled in the Indian manner. Breads were skillet breads cooked by the fire or perhaps risen breads baked in a clay or cloam oven. Fruit tarts were produced in the same way.

The herbs were either boiled along with the meats as "sauce," or used in "sallets." A sallet was a vegetable dish either cooked or raw, and either "simple" or "compound" (that is, made from one ingredient or several). The popularity of sallet or vegetable dishes was not great at this time. Therefore, they are not always mentioned, although they were served fairly frequently.

Beyond the foods noted, the Pilgrims had a number of native and English fruits and herbs. The former were both wild and cultivated, the latter grown in cottage gardens from English seeds.

NATIVE PLANTS

Walnuts
Chestnuts
Grapes
American & Beach Plums
Smooth & Round-leaved Gooseberries
Raspberries
Wild Cherries
Ground Nuts
Wild Strawberries
Watercress
Beans
Pumpkins
Squash
American Crab Apples
Hickory Nuts
Currants
Blueberries
Jerusalem Artichokes
Wild Onions
Purslane

Many of the fruits were no longer in season by harvest time, but they were often dried by the Indians, and may have been preserved by the colonists as well.

The first plantings of English seeds may not have produced abundantly, but some familiar foodstuffs were available. The field pea crop failed, but the barley survived and provided the colonists with malt for beer. We do not know which English plants were set in the gardens of 1621, but we may assume that the following popular herbs were represented, and others as well.

ENGLISH PLANTS

Parsnips
Carrots
Turnips
Onions
Cabbages
Melons
Radishes
Skirrets
Beets
Lettuce

Apart from two dogs, there is no record of European animals on the Mayflower. However, it is reasonable to assume there were chickens and possibly cats, goats (for milk) and pigs. Cattle, horses and sheep were not present until later. It is unlikely that any livestock was slaughtered because the colonists were trying to build up stock. There is a good chance that eggs and goat's milk were therefore available.

Beverages included beer, Aqua Vitae (or "strong waters") and water. Milk was not drunk whole, and only occasionally as whey. Children drank beer along with their elders. Brandy is a fair substitute for "Aqua Vitae."

What was not available at the first harvest? Apples, pears and other fruits not native to New England would take years to bear after planting. Therefore, there

was no cider at the first harvest. Potatoes were known to botanists, and sweet potatoes enjoyed a mild popularity in England among the well-to-do (they had supposed aphrodisiacal powers), but they were not available in early New England. The corn grown by the Pilgrims and local Indians was a flint variety; they had neither sweet corn-on-the-cob nor popcorn. Flint corn, when roasted or "parched," does puff a bit but not as dramatically as true popcorn. There was no "Indian Pudding" in its modern form because there was no molasses. Cranberries might have been used in "puddings in the belly," which we know as stuffings, but not as the familiar jelly or preserve, because of the scarcity of sugar. Celery was unknown. Olives were imported in England, but it is unlikely that they came to Plymouth in 1620. However, olive oil, or "sallet oil" is suggested for future immigrants in *Mourt's Relation*. Even creamed onions were not present, for although onions and milk were possibly available, there were no flour-thickened sauces or gravies in 1621. Bread crumbs or egg yolks were used as thickeners instead. The English enjoyed spices and would have brought a supply of cinnamon, nutmeg, mace, ginger, cloves and pepper, but not allspice. Tea and coffee were not in use in England, or known to the Pilgrims.

THE ENGLISH, EVEN PURITANS and Separatists, enjoyed feasting. Bills of fare of the period, even for middle-class families look enormous to our eyes. However, there were some differences in the presentation of food. A dish was not prepared with the intent of allowing each guest a portion; as at a pot-luck dinner, each dish provided only a limited amount of food. Courses didn't proceed from soup to sweets, but contained all sorts of dishes at the same time. The table was set with a variety of dishes, and they were passed or fetched by the children and servants who waited on their own families. There would not be any table decorations in the modern sense, for decorated salts and subtleties (elaborate food sculptures) were not a part of the yeoman tradition of the Pilgrims.

People sat at cloth-covered tables on benches and forms, with a few chairs for the more important men. They ate with knives, a few spoons, but no forks. Large linen napkins, about three feet square, were important since hands were used to both serve and eat. Dishes and/or trenchers (small square or round wooden plates) were used. Sometimes two people would share one of these. The food was taken from the serving bowls and platters, and perhaps cut on a trencher before being consumed, or just eaten without being cut. Perhaps the "reach and eat" style still used in the Near East is the best analogy. Other pieces of food were put on the trencher, and eaten as we do today. Pottage (or soups) were eaten from bowls, and the beverages were passed around in bowls, cups, or other containers.

There were about 140 people at the three-day harvest celebration, 90 Indian men and some 50 Pilgrims. There were only four adult women who survived the first winter: Elizabeth Hopkins, Elinor Billington, Mary Brewster and Susanna Winslow. They probably oversaw the cooking and preparations, with the help of the children and servants.

There is no period account of a harvest (or actual Thanksgiving) feast in Plymouth, but in 1636, there was a celebration in Scituate: "Then making merry to the creatures, the poorer sort being invited of the richer." (Love, *Fast & Thanksgiving Days* (1895) p. 88). In 1639, the entire community "divided into three companies to feast" (ibid. p. 89). From these suggestions, we speculate that the colony broke into small groups to eat, not as families but as larger divisions of the company.

While the three-day harvest celebration was very definitely a secular event and not a true day of Thanksgiving, the Pilgrim's faith permeated their daily lives. Undoubtably, some sort of grace or prayer would have preceeded their feasting. A typical "Thanksgiving before Meate" incorporated these themes:

O Lord our God and heavenly Father, which of thy unspeakable mercy towards us, hast provided meate and drinke for the nourishment of our weake bodies. Grant us peace to use them reverently, as from thy hands, with thankful hearts: let thy blessing rest upon these thy good creatures, to our comfort and sustentation: and grant we humbly beseech thee, good Lord, that as we doe hunger and thirst for this food of our bodies, so our soules may earnestly long after the food of eternall life, through Jesus Christ, our Lord and Saviour, Amen.

All of these points should be taken into consideration while planning, cooking and serving your harvest dinner. We have included a menu and program notes on the facing page. These may be photocopied and used for your invitation or menu. Some period recipes with modern versions follow.

This meal represents a typical feast as it might have been enjoyed by the early Plymouth colonists. Even among the well-to-do in England, an average meal included only three to six dishes.

The recipes, all from the period, exemplify the differences between seventeenth century and modern taste, as well as changes brought on by the introduction of new American foodstuffs. This sort of meal was suitable for entertaining a group of important guests, or for celebrating a special event.

According to custom, dishes were placed on the table and guests served and carved for themselves. Since forks were unknown in English households, eating utensils were limited to a personal knife, a spoon and a large napkin. The napkin was used not only to clean one's mouth and fingers, but also to pick up hot morsels of food, or to hold a roast for carving.

Guests took the food they wished from each serving dish and ate it immediately, or they placed portions on their own trenchers. Trenchers (wooden plates) were frequently shared with a "trencher mate".

Plimoth Plantation hopes you will enjoy this seventeenth century English feast, a feast suitable for celebrating the harvest.

BILL OF FARE

OLIVES, BLACK AND GREEN

CHEESE

BREAD OF INDIAN CORN

CHEATE BREAD

SEETHED' FISH

ROAST FOWL SERVED UP WITH A SAUCE

BOILED SALLET

DISH OF JERUSALEM ARTICHOKES

BOILED ONIONS

ANCIENT NEW ENGLAND STANDING DISH OF POMPIONS

FURMENTY

PRUNE TART

WINE, BEER AND CIDER

RECIPES

These recipes will serve 8 to 10 people.

Sauce for a Turkie

Take faire water and set it over the fire, then slice good store of Onions and put into it, and also Pepper and Salt, and good store of the gravy that comes from the Turkie, and boyle them very well together: then put to it a few fine crummes of grated bread to thicken it; a very little Sugar and some Vinegar, and so serve it up with the Turkey.

Gervase Markham.

Countrey Contentments. (1623) p.89.

1 10 lb. fowl
3 lg. onions
¼ cup vinegar
2 tsps. thyme
1 cup oats
¾ cup water
2 tsps. sage
1 tsp. marjoram
salt and pepper to taste

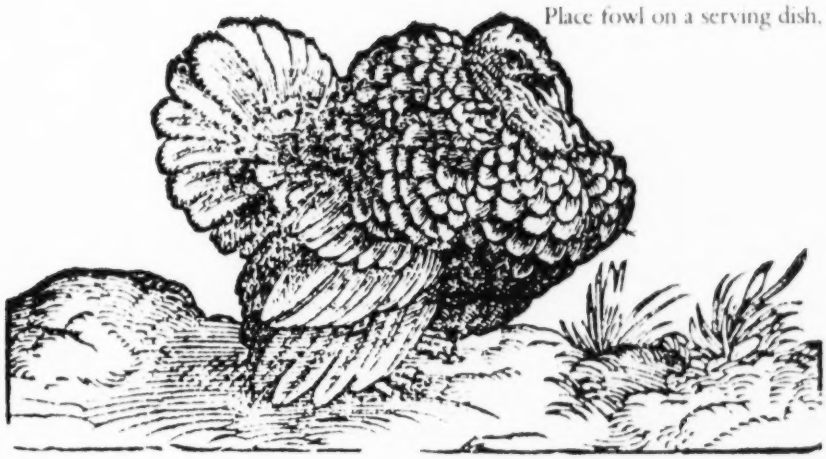
Birds commonly cooked in this fashion were: goose, swan or turkey. Parboil oats in water until somewhat soft. Peel and slice onions. After straining the oats, mix gently with the onions. Preheat oven to 325°F.

Remove the giblets and neck from your fowl and wash inside and out, drying thoroughly. Stuff the body cavity loosely with the cooked oats and onions. Place on a rack in a large roasting pan and roast uncovered for 2 hours. Remove the fowl from the oven and draw off fat; return to the oven and cook for 1 hour longer.

To Make the Sauce

Take some of the drippings from the fowl with some of the oats and onions. Mix well with sage, thyme, marjoram, salt and pepper. Stir in the vinegar and bring gently to a boil.

Place fowl on a serving dish, drench him with sauce and serve him up.



To Seeth Fresh Salmon

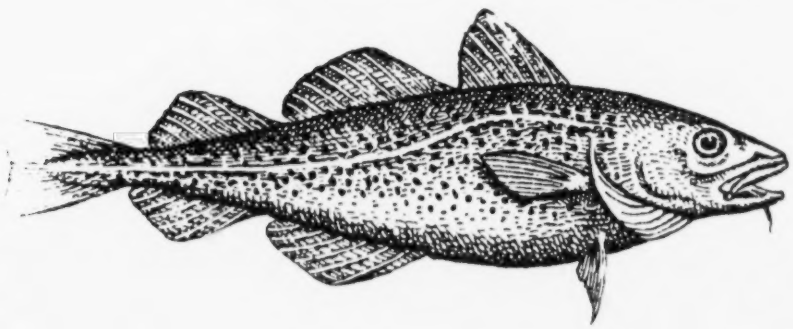
Take a little water, and as much Beere and Salt, and put thereto Parsley, Time, and Rosemarie, and let all these boyle together: Then put in your Salmon, and make your broth sharpe with some Vinigar.

J. Partridge.
The Good Husvifes Handmaide for the Kitchin. (1594) f.35.

Seethed Fish

1 3-4 lb. whole fish
salmon, cod or bass
¼ cup water
¼ cup beer
1 tsp. salt
½ tsp. dried rosemary
¼ cup chopped fresh parsley
½ tsp. dried thyme
2 Tbl. vinegar

Clean and gut your fish, or have your fishmonger do it for you, and lay the fish in a pot with enough water and beer to cover, 1 tsp. of salt, and herbs. Bring very gently to just below boiling, then simmer for 10-15 minutes per pound depending on the thickness of your fish rather than the weight. The fish will be cooked enough when you can flake the flesh from the bone easily. However, do not overcook and allow it to break into pieces. You will have more success keeping the fish in one piece if you tie it in cheesecloth before boiling. Remove the fish from pot and keep warm in a dish or a deep-welled platter. Reduce the broth and add vinegar. Gently boil until flavors are well blended. Pour over your fish and serve.



The Ancient New-England Standing Dish of Pompion

But the Housewives manner is to slice them when ripe, and cut them into dice, and so fill a pot with them of two or three Gallons, and stew them upon a gentle fire a whole day, and as they sink, they fill again with fresh Pompions, not putting any liquor to them: and when it is stew'd enough, it will look like bak'd Apples: this they Dish, putting Butter to it, and a little Vinegar, (with some Spice, as Ginger, &c.) which makes it tart like an Apple, and so serve it up to be eaten with Fish or Flesh:

John Josselyn.
New-Englands Rarities Discovered. (1672) p.91.

Stewed Pumpkin

8 cups peeled diced pumpkin
¼ cup water
2 Tbl. butter
2 Tbl. vinegar
⅓ cup brown sugar
¼ tsp. ground ginger
¼ tsp. cinnamon
salt to taste

This "standing" or standard dish, although spiced like a modern pumpkin pie, is not served in a crust.

Put 2 cups of peeled diced pumpkin and ¼ cup of water into a pot and cook gently over a low heat until they sink down. Keep adding more pumpkin until you have used all 8 cups. When cooked, the pumpkin will be tender and have kept much of its form, resembling stewed apples.

Do not add more water. Remove from the heat and add butter, vinegar, brown sugar and spices. Stir gently and serve.

Allow plenty of time to cook this dish, for it must be done very slowly.

To Boile Onions

Take a good many onions and cut them in foure quarters, set them on the fire in as much water as you think will boyle them tender, and when they be clean skimmed, put in a good many of small raisons, halfe a spooneful of grose pepper, a good peece of Suger, and a little Salte, and when the Onions be through boiled, beat the yolke of an Egge with Vergious, and put into your pot and so serve it upon soppes. If you will poch, Egges and lay upon them.

Thomas Dawson.
The Second Parte of the Good Huswives Jewell. (1597) p.57.

To Boil Onions

8 med./lg. onions, peeled and quartered
½ cup raisins
1 Tbl. sugar
1 Tbl. cider vinegar
1 cup water
¼ tsp. ground pepper
1 egg yolk

Place the onions, water, raisins, pepper, sugar and salt in a heavy saucepan. Bring to a boil, lower heat, cover and cook until the onions are just tender (approximately 10 minutes). In a small bowl, beat the egg yolk and blend the vinegar into the beaten yolk. Add this to the onion mixture, stirring constantly, and continue to cook over a medium heat for 3 more minutes. There will be just a small amount of liquid left. Serve the onions over toasts of bread.

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A Boyled Sallet

Take Spinage and boyle it and chop it, and when it is chopt, poure it in a little Pipkin, with Corance, sweete Butter, Vinagre, and Sugar, boyle them altogither, and when they are boyled put it in a dishe, and lay sippets round about, and strew suger upon them and serve them out.

A.W. *A Booke of Cookyre.*
(1591) f.14.

Boiled Salad

3 lbs. fresh spinach, or
2 10-oz. boxes of frozen spinach
½ cup currants
¼ cup sweet butter
⅓ cup vinegar
1 Tbl. brown sugar

If using fresh spinach, discard all stems and any wilted and discolored leaves. Wash thoroughly. Fill a large enamel or stainless steel pot a quarter full of water. Bring the water to a boil.

Place spinach in the boiling water, and boil for 10 minutes, or until tender. Remove from the heat and drain off liquid. While the spinach is still in the pot, chop it well. If using frozen spinach, follow package directions to this point.

Add the currants, sugar, butter and vinegar to the spinach. Return to the heat and gently boil them for 5 minutes.

Stewed Jerusalem Artichokes

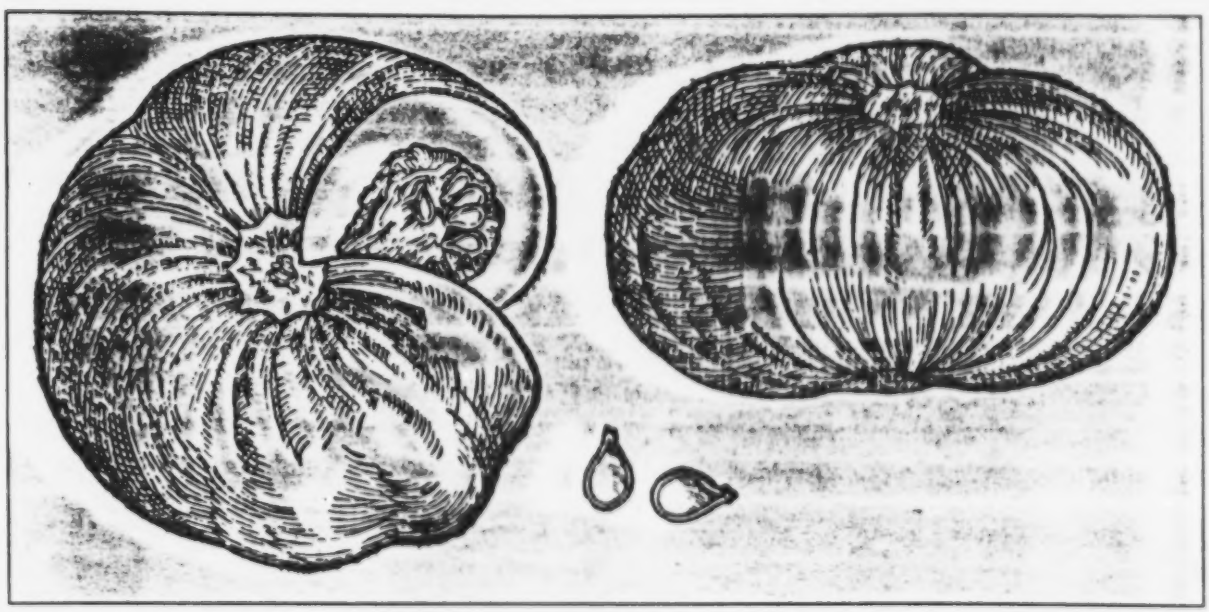
These rootes are dressed divers waies; some boile them in water, and after stew them with sacke and butter, adding a little Ginger: others bake them in pies, putting Marrow, Dates, Ginger, Raisons of the Sun, Sacke &c.

John Gerard. *The Herbal.*
(1633) p.754.

Stewed Jerusalem Artichokes

2 lbs. Jerusalem artichokes
4 Tbl. butter
¼ cup medium-dry sherry
½ tsp. ground ginger

Scrub the Jerusalem artichokes and cut them into halves, or thirds if they are large. Place them in a 2-quart saucepan, barely covering them with water. Heat the water to boiling; then reduce the heat and simmer 10 minutes or until the artichokes are tender when pierced with a fork. Drain. Mash them, and add the butter, sherry and ginger. Reheat briefly over medium heat.



Cornbread

Their Bread also they make of the Hominey so boiled, and mix their Flower with it, cast it into a deep Bason in which they form the Loaf, and then turn it out upon the Peel, and presently put it into the Oven before it spreads abroad:

John Josselyn.
New-Englands Rarities Discovered.
(1672) p.53.

Cornbread

1 cup cornmeal
1½ cups whole wheat flour
4 cups water
1 tsp. salt

Place the cornmeal and water in a pot, and bring to a boil. Lower the heat to a simmer and cook, stirring occasionally, until very thick (½ hour). Preheat the oven to 375°. Blend the whole wheat flour and salt into the cooked cornmeal until well mixed. Place ½ cup size mounds, shaped like biscuits, on ungreased cookie sheet and press down slightly. Bake for 15 minutes, turn cornbreads over (brown side up) and bake another 10 minutes. ***Yield, 2½ dozen.***

24 *The Plymouth colonists quickly adopted flint corn and its method of cultivation from the Wampanoag.*

Baking Cheate Bread

To bake the best cheate bread, which is also simply of wheate only, you shall after your meale is drest and boulted through a more course boulter then was used for your manchets, and put also into a clean tub, trough, or kimnel, take a sowre leaven, that is, a piece of such like leaven saved from a former batch, and well fild with salt, and so laid up to sower, and this sower leaven you shall breake in small peeces into warme water, and then straine it, which done make a deepe hollow hole, as was before said in the midst of your flower, and therein power your strained liquor; then with your hand mixe some part of the flower therewith, till the liquor be as thicke as pancake batter, then cover it all over with meale, and so let it lie all that night, the next morning stirre it, and all the rest of the meale well together, and with a little more warme water, barme, and salt to season it with, bring it to a perfect leaven, stiffe, and firme; then knead it, breake it, and tread it, as was before said in the manchets, and so mould it up in reasonable bigge loaves, and then bake it with an indifferent good heat:

Gervase Markham,
Countrey Contentments,
(1623) pp.251-2.

Cheate Bread

Soured Dough Starter
½ cup warm water
1 cup unbleached white flour
½ Tbl. dry yeast or
½ cake fresh yeast
pinch of salt

Bread
2 cups warm water
1 Tbl. salt
4 cups unbleached white flour
2 Tbl. dry yeast or
2 cakes fresh yeast
2 cups whole wheat flour
soured dough starter

Starter
In a large bowl, dissolve the yeast in the warm water. Stir in the salt and flour. Cover and set in a warm place 2 to 3 days. The batter will bubble up, settle down and separate.

Bread
Dissolve the yeast in warm water. Add the salt and soured starter. Stirring continuously, add whole wheat flour. Add enough white flour to make a soft but not wet dough. Turn onto a floured board and knead, adding as much white flour as needed to make a stiff dough. Knead for at least 5-10 minutes. Return the bread to the bowl, cover with plastic wrap, and set in a warm place to rise. When doubled in bulk (1½ to 2 hours), press down and turn onto work surface. Form into 2 round loaves or rolls, cover and place on cookie sheets that have been sprinkled with cornmeal. Cover and allow to almost double in bulk. Bake in a preheated 350° oven, scoring the loaves or rolls with a sharp knife or razor blade just before they are placed in the oven. Bake for 20 to 40 minutes, depending on the size of the loaf. (They are cooked when tapping on the bottom produces a hollow sound.) Wrap the loaves in a dishtowel to cool.

To Make Furmenty

Take wheat and wet it, then beat it in a sack with a wash-beetle, being finely hulled and cleansed from the dust and hulls, boil it over night, and let it soak on a soft fire all night; then next morning take as much as will serve the turn, put it in a pipkin, pan or skillet, and put it a boiling in cream or milk, with mace, salt, whole cinamon, and saffron, or yolks of eggs, boil it thick and serve it in a clean scoured dish, scrape on sugar, and trim the dish.

May, Robert.
The Accomplisht Cook.
(1671) p.420.

Furmenty

1 cup cracked wheat
1 quart water
¼ cup milk
½ cup heavy cream
½ tsp. salt
⅛ tsp. ground mace
½ tsp. ground cinnamon
¼ cup brown sugar
2 egg yolks
additional brown sugar

In a large pot, bring the water to a boil and add the wheat. Lower heat to simmer, cover and continue to cook for ½ hour, or until soft. Drain off all the water and add the milk, cream, salt, mace, cinnamon and sugar. Continue to simmer, stirring occasionally, until most of the liquid is absorbed (20 to 30 minutes). In a small bowl, beat the egg yolks and slowly stir ½ cup of the wheat mixture into the yolks. Then stir the yolk mixture into the pot, and continue cooking for another 5 minutes, stirring frequently. Serve sprinkled with brown sugar.

A Pruen Tart

Take of the fairest damaske pruens you can get, and put them in a cleane pipkin with faire water, suger, unbruised cinamon, and a branch or two of Rosemarie: and if you have bread to bake, stew them in the oven with your bread; if otherwise, stew them on the fire: when they are stewed, then bruise them all to mash in their sirrop, and straine them into a cleane dish; then boyle it over againe with suger, sinamon, and rosewater till it bee as thicke as Marmalad: then set it to coole, then make a reasonable tuffe paste with fine flower, water, and a little butter, and roule it out very thin; . . .

Gervase Markham.
Countrey Contentments.
(1623) p.108.

Prune Tart

Pastry
7-9" pie dish
¾ cup all purpose flour
¼ cup fat (butter, margarine or lard)
¼ cup wheat flour
½ tsp. salt
cold water to mix

Filling
1½ lbs. pitted prunes
4 Tbl. brown sugar
few sprigs dried or fresh rosemary
½ cup fresh water
1 whole stick cinnamon
2 Tbl. rose water

Pastry
Mix together the flour and salt. Rub the fat into the flour until it resembles fine breadcrumbs. Make a well in the center of your mixture and pour in enough cold water to bind the ingredients together; don't make it too sticky, then mix thoroughly with your hands until it forms a stiff paste. Place onto a floured board and roll out to fit your pie dish.

Ease your rolled pastry into the pie dish and trim the edges. Prick the bottom pie with a fork and cover with waxed paper. Fill your pastry case with beans or rice and bake in a 400° oven for ½ hour. Remove the wax paper and beans and return the pastry case to the oven for 5 minutes to dry out the bottom of the pie case. Allow to cool.

Filling
Mix together your prunes and fresh water, 2 Tbl. sugar and whole cinnamon with a little of the rosemary, set the rest aside for garnishing your tart later. Bring all of the ingredients to a steady boil and cook for 5-10 minutes. Remove from the heat, discard cinnamon. Mash into a pulp and drain off excess liquid. Add remaining sugar and rosewater and stew again. Allow to cool, then fill up your pie case and garnish with sprigs of rosemary.

PARTAKERS OF PLENTY

The following *Mayflower* passengers participated in the 1621 Harvest Festival. The group included 16 men, 4 women, 23 children and 9 hired seamen and servants. Only about half of the number which left England in 1620 lived through the first winter, and many individuals were the only survivors in their families. They ranged in age from Elder William Brewster, in his fifties, to Peregrine White, born aboard the *Mayflower* in Cape Cod Bay less than a year before. Guests included Massasoit and his entourage of ninety men.

John Alden
Isaac Allerton
Bartholomew Allerton
Remember Allerton (girl)
Mary Allerton
John Billington
Elinor Billington
John Billington
Francis Billington
William Bradford
William Brewster
Mary Brewster
Love Brewster (boy)
Wrestling Brewster (boy)
Peter Browne
Carver's maidservant
Mary Chilton
Francis Cooke
John Cooke
Humility Cooper (girl)
John Crackstone
Edward Dotey
Francis Eaton
Samuel Eaton
_____ Ely
Samuel Fuller
Samuel Fuller, Jr.
Richard Gardiner
Stephen Hopkins
Elizabeth Hopkins
Constance Hopkins
Giles Hopkins
Damaris Hopkins (girl)
Oceanus Hopkins (boy)
John Howland
William Latham
Edward Lester
Desire Minter (girl)
Richard Moore
Priscilla Mullins
Joseph Rogers
Henry Sampson
George Soule
Myles Standish
Elizabeth Tilley
William Trevore
Richard Warren
Resolved White (boy)
Peregrine White (boy)
Edward Winslow
Susanna (White) Winslow
Gilbert Winslow

DRESS
in Early New England

The clothing brought by the Plymouth colonists was typical of that worn by all English yeomen in the early seventeenth century. Primarily it was fashioned from wool and linen cloth, with some leather. There was a much wilder range of colors than exists in the modern image, including reds, yellows, purples and greens as well as black and grey. Some of these colors had social significance – black was indicative of solid respectability, blue was frequently worn by children and servants, and russet (reddish-brown) was a countryman's color. The manner in which an individual dressed was reflective of their station in life – the richly ornamented satin gowns of a noblewoman were considered highly unsuitable for wear by a merchant's wife (even if she were wealthy enough to afford them, as was frequently the case). The trends set by the nobility quickly trickled down to lower classes, and all would have felt their influence. The first step, therefore, in determining what was worn in Plymouth Colony, is to establish what was worn by their contemporaries in England.

Unfortunately, the above is a great deal easier said than done. The "common folk" of England, unlike the Dutch, were rarely depicted in the paintings of the period. Details, therefore, are gathered from woodcuts and

other engravings, as well as portraits of the well-to-do; surviving garments in museum collections; and a variety of documents from diaries to tailor's manuals. Once the information for England was gathered, evidence for early Plymouth Colony could be examined and placed in perspective. The sources which were used are: the "provisions lists" (documents containing recommendations for items to bring to the colonies); references to clothing in primary sources such as Bradford's history of the colony and early letters written by visitors to Plymouth in the 1620s; archaeological evidence from local sites; and the wills and inventories which provide actual period descriptions of the clothing they owned at death. The familiar black-garbed bebuckled Pilgrim, with his steeple hat and square white collar and cuffs disappeared under this scrutiny. Rather, the individuals who appeared were largely the same as their English counterparts. Out of the main stream of fashion, but nonetheless lesser representatives of it.

The clothing for a typical English yeoman of the early seventeenth century consisted of a number of garments, mostly still recognizable today. The basic garment was the shirt, which was considerably longer and looser than its modern counterpart. Breeches were designed in a variety of styles and fabrics, from elaborate trunk hose to plain knee-length. Stockings were tailored of cloth or perhaps the relatively new knit type. Shoes were the most common sort of footwear, but boots had become fashionable as a result of Charles I's fondness for them. A doublet,

close-fitting and padded, was the usual upper garment. Capes and loose-fitting coats were the usual outer-wear for both men and women. There were many styles of hats and caps which were worn inside as well as outdoors.

The English women also had a basic undergarment much like the shirt, which was called a shift. Over this she wore her stays and petticoats. The outermost clothing was either a gown or a waistcoat (fitted jacket) and skirt. Most adult women wore a linen cap called a coif covering their hair. Their shoes and stockings, capes, coats and hats were much the same as the men's. Aprons protected the skirts from the myriad chores of the day.

Children, both boys and girls, were dressed in similar fashion until approximately seven years of age. At that time a boy would be "breeched," that is, dressed for the first time as a young man in scaled-down versions of adult clothing. Until that time, both sexes were dressed with shirts/shifts, an ankle-length gown, generally fastened in the back, a biggin (a close-fitting cap tied under the chin) and an apron, sometimes with bib. Their shoes and stockings were virtually the same as the adult's, and they also wore capes, coats and hats as outerwear. The point is not as clear-cut for the transferring of girls from a child's gown to a young woman's clothing, but it was probably by the early teens.

At Plimoth Plantation, our goal for the Costume Program is to create articles of clothing as nearly identical as is feasible to those worn in the early years of the colony. Each individual staff member is issued garments suitable for their assumed persona, and instructed in the correct manner to wear them. Needless to say, the requirements for clothing to be used in a play or pageant are nowhere as restrictive as for a museum-quality reproduction. In fact, if the costume is only to be seen at a distance, a "broader stroke," particularly with trim, is oftentimes more effective. Such considerations as available funds, production time, and sewing skills all must be taken into account. If the costumes are to be used again, some flexibility in the fit is advisable. The following are descriptions of the garments, and suggestions for their reproduction:

GENERAL NOTES

Fabric
Linen and pure wool are both expensive fabrics and it is not expected that groups with limited financial resources purchase either material unless a museum-quality reproduction is desired. A number of synthetic "linen-look" fabrics are currently available at a reasonable cost. Additionally, there are poly-wool blends which are also inexpensive. Another possibility, particularly for breeches, is a fine-wale corduroy, although as fabric it does present more problems for the seamstress during construction.

Color
A great variety of dyestuffs was available in the early seventeenth century, and therefore a wide spectrum of colors are possible. Generally speaking, vegetable dyes fade relatively quickly on exposure to sunlight, so the colors tend to be muted unless the clothes are new. A good source for the color range permissible is the crewel embroidery section of your local fabric store.

Trim
If a number of people are to be costumed for a production, different methods of trimming can be used to avoid uniformity and to enhance the sense of different social stations. The two most common methods of trimming garments in this period are facing and guarding. Facing involves sewing a contrasting fabric, usually costly, on the edges of the garment interiors – front openings, cuffs, collar, wings and tabs. In guarding, the seams of the garment are decorated by covering them with a narrow band of material. This could be ribbon, lace, or even rows of buttons – a very popular trim in this time.

Fit
Darts were not used in the seventeenth century for shaping the garment. Therefore, seam allowances must be cut generously to allow for alterations. Virtually all women wore "stays," a boned corset which raised the bust and created the funnel shape fashionable at the time. Depending on a woman's shape, it may be difficult to fit an upper garment without using a corset or equivalent.

BEST COPY AVAILABLE

MEN'S CLOTHING

Shirt

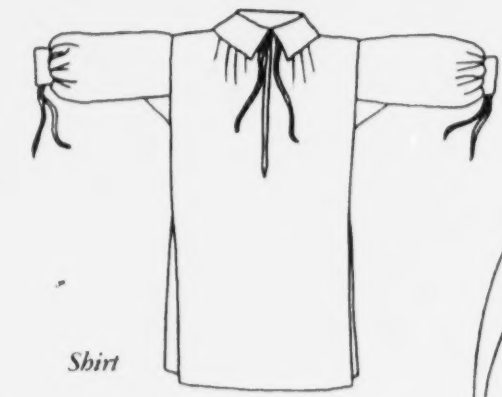
The basic undergarment is long, flowing and made of linen. Depending on the cost, it could vary in quality from coarse hempen to a fine Holland, and was always white or off-white in color. Plain shirts could be altered for a dress occasion by the addition of a set of collar and cuffs (see below). Since very little of a man's shirt shows when he dressed, a plain white or off-white modern shirt may be substituted. If desired, there are also modern patterns adapted from period garments.

Breeches

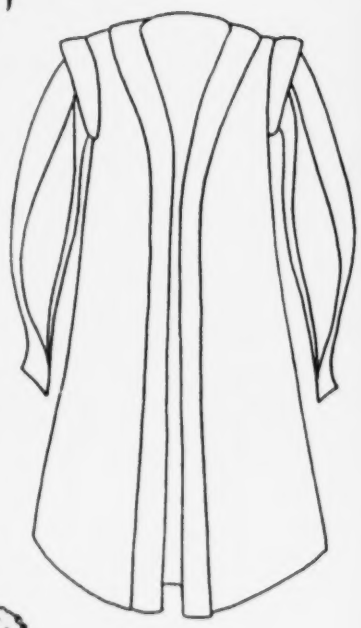
Generally speaking, breeches are front-opening pants which end about at the knee. As is true of trousers today, there are a number of variations possible in actual cut. They could range from tight-fitting to extremely baggy, open at the knee or closed for some distance, and ending above, at, or below the knee. Breeches could be made of any material from satin to canvas, leather, or rough-woven wool. While they are hardly ideal, "breeches" may be fashioned by cutting off baggy trousers below the knee and gathering the material into a cuff fastened with buttons. The zipper fly-front can be disguised by sewing buttons onto the lappet. Real breeches are generally much looser in the seat than modern trousers, but it may be possible to adapt a pattern.

Garters

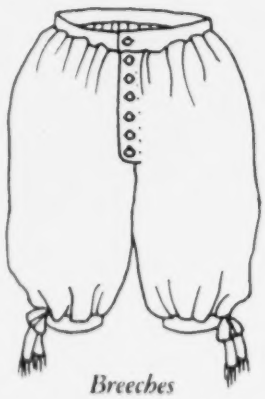
Frequently lengths of ribbon, garters were tied either above or below the knee. Many were intended as additional ornament, so it is only necessary to buy ribbons.



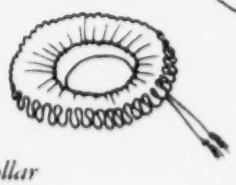
Shirt



Gown



Breeches



Collar

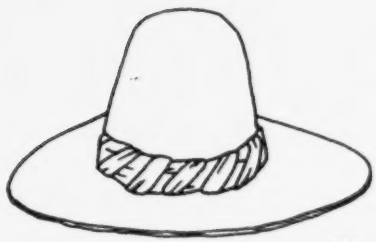
Doublet

This basic upper garment is close-fitting with full-length sleeves and tabs at the waist. It is a fairly complicated tailor-made garment using linings, interlinings, padding and stiffening. It creates the illusion of wide shoulders, broad chest and narrow waist. Often the doublet and breeches were made as a suit with the same material and trim. Use an adapted pattern from one of the books in the bibliography, or work from stage costuming for the Elizabethan period.

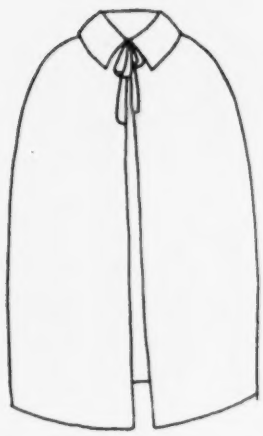
Gown

Full-length and long-sleeved gowns were made of wool, often faced with fur. They were worn by the "aged and graver" men of the colony such as Elder Brewster and Deacon Fuller. A gown can be made by adapting a coat or bathrobe pattern which has off-the-shoulder sleeves and a shawl collar. It is only necessary to lengthen it to the ankle. The gown is always worn over the doublet and breeches, and may be tied with a sash or worn open.

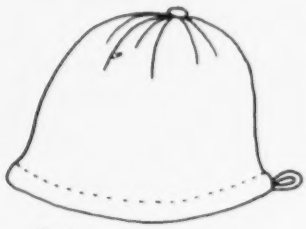
Doublet



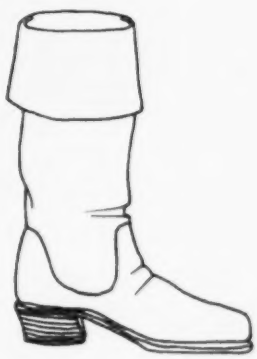
Hat



Cloak



Cap



Shoes

Collar & Cuffs

Matched sets of detachable collars and cuffs are used to dress up plain outfits. The two main styles are ruffs and falling bands. Ruffs are made of a number of lengths of cloth sewn together and gathered in figure eights onto a neckband or wristbands. Unless they are fairly small, they must be starched in order to keep the appropriate shape. Falling bands are similar, but take less cloth and are simply gathered onto the bands and allowed to fall. The cuffs are simply miniature versions of the collar.

Hat

The most popular hats were made of felt, from beaver pelts supplied by traders and colonies such as Plymouth. Modern hats can be adapted by steaming and reshaping, making sure that the crease at the crown is blocked out.

Cap

It usually meant a soft brimless head-covering. The word "cap" was used to designate anything not a hat; frequently in Plymouth Colony they were of the thick, fulled type known as Monmouth caps. A plain knit stocking cap makes an acceptable substitute.

Cloak

This sleeveless outer garment was worn draped over the shoulders. Usually of a heavy wool, it could be made of the same materials as the suit. Length varied from waist to mid-calf for men, and from waist to ankle for women,. Cloaks might have no collar at all, a square "sailor's" collar, or a hood. There are several patterns commercially available for making cloaks. Variations can be created by using different collars and hoods, as well as different lengths.

Stockings

The older form of stocking was a sewn garment of wool or linen. By the early seventeenth century, knitted stockings of wool or silk thread had become fairly common. They were worn over the knee and fastened with garters to keep them up. Since there should not be a gap between the top of the stockings and the bottom of the breeches, "over-the-knee" socks such as worn for dance and exercise can be used, provided they are plain and of suitable color.

Shoes

The typical man's shoe was low-heeled, open at the sides, with lappets coming from the heel over the tongue, and fastened with front ties. In some cases the ties would be concealed by ribbon rosettes. Certain modern styles can be adapted by cutting down the sides and forming lappets. Otherwise, plain dark tied shoes with rounded toes can be worn. The addition of shoe roses, which can be made by using a bow-maker, provides an authentic touch.

WOMEN'S CLOTHING

Shift
As with the man's shirt, the linen shift is a woman's basic undergarment. It was made in much the same fashion as the shirt, but with the addition of triangular gussets beginning at the waist and widening to the hem. As with men's costume, a white or off-white blouse may be substituted, providing that very little of it will show. Otherwise, use a pattern for a nightgown that pulls on over the head and fastens in the front. The only adaptation necessary is to cut it fuller in front and gather it into the neckband, which fastens with ribbon ties.

Petticoat
The petticoat could be made of a variety of fabrics; both linen and wool were common in Plymouth Colony. These were ankle-length and fastened at the waist with a drawstring or waistband. Any number from one to seven could be worn depending on the social status of the individual. As the petticoats will not be seen, or only seen from a distance, use muslin or some other plain cotton or poly-cotton blend.

Gown
This article of clothing is made of a bodice and skirt sewn together at the waist. It fastens down the front with buttons, hooks and eyes, or ribbon ties. Some vest patterns, providing they have high-cut armholes, may provide a basis for the bodice pattern. Portraits of the period are useful for creating variations in the neckline and treatment of the waist. This is a style which is somewhat old-fashioned by 1620, and is more likely to be worn by older women.

Skirt
The skirt is ankle-length and gathered onto a waistband or placed on a drawstring. They are always made of wool and it is important to remember that these skirts were *full,* so a sufficient amount of material should be used for each skirt.

Waistcoat
This fitted, long-sleeved upper garment could be made of either linen or wool. The most common type had shaping created by gussets at the hips. It will be necessary to work from a pattern taken from a period garment. These are available from several of the books listed in the bibliography.

Coif
This close-fitting white linen cap covered the hair. It is gathered at the back of the top seam with enough room to accommodate the hair bun and fastens at the base of the neck with a drawstring inserted into the casing.

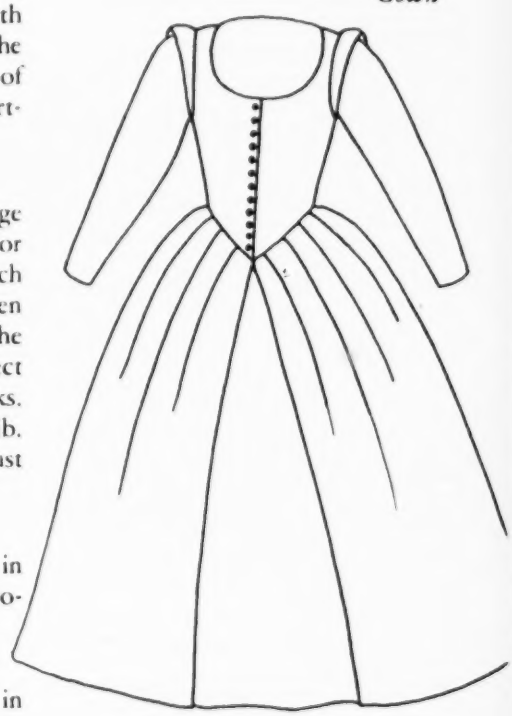
Apron
The apron is essentially a large rectangle of cloth, either wool or linen, placed on a drawstring, such as twill tape. The apron was then gathered in the front to expose the skirt, or drawn around to protect it while performing messy tasks. Aprons occasionally had a bib. Aprons should be hemmed to just above the bottom of the skirt.

Stockings
For women, girls, and boys in gowns, plain kneesocks in appropriate colors are fine.

Shoes, Cloak, Collar & Cuffs
See appropriate description in Men's Clothing section.

Shift

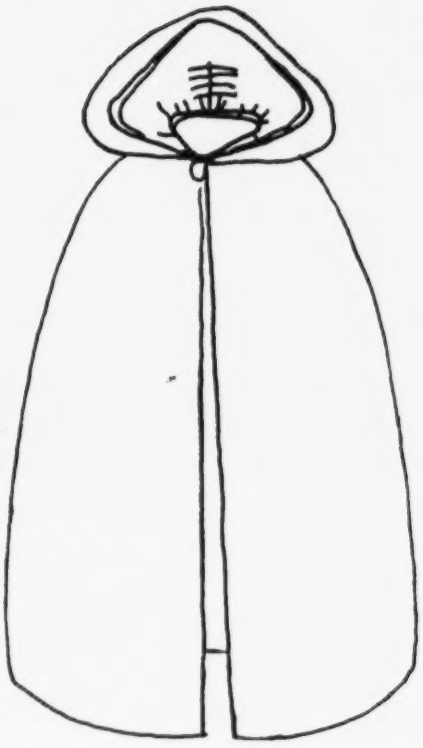
Gown



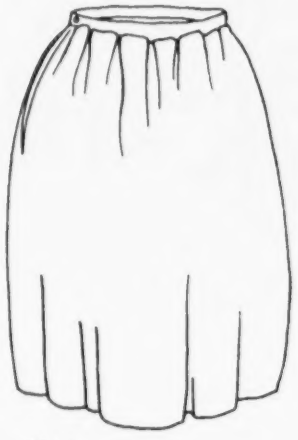
Shoes

Coif

Apron



Cloak



Skirt

Waistcoat

Biggin

CHILDREN'S CLOTHING

Biggin

This child's cap can be made by enlarging the pattern for a fitted baby's cap which ties under the chin. It can be made either of linen or wool.

Apron

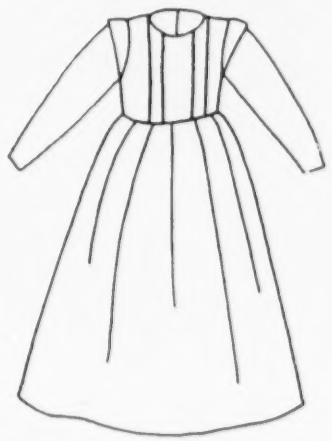
A child's apron may be sewn in the same fashion as the woman's, or gathered onto a narrow waistband with a bib attached.

Gown

The child's gown is an ankle-length garment which laces closed in the back. The bodice has a plain round neck. full-length sleeves, and joins the skirt at the natural waist. It may be made of either linen or wool.

The shirt or shift, cloak, shoes, stockings, and hat for a child are essentially small versions of adult clothing. See the appropriate section above.

For further information, consult the book listed under Costume in the bibliography.



Gown

CHILDREN'S GAMES

While children were expected to work and contribute to the household, there was still time for play. Many of the games that English children enjoyed are still played today, like hide and seek, skipping rope, marbles and blind man's buff. The following games have been chosen from the many possible as they are simple to learn and require little or no equipment.

RING-TAW

At least two, but more can play

A circle is drawn on the ground. Each player places in it an equal number of marbles. A line called the "taw" is drawn at a distance from the ring. Each player bowls a marble towards the ring. The one whose marble comes nearest to the ring has the first chance to shoot a marble from the taw into the ring. If he knocks out a marble, he keeps it and continues shooting until he misses. Then the person whose marble was next nearest plays, and so on. If a taw marble stays in the ring after being shot, the player must replace all of the marbles he has knocked out of the ring.

PUSS IN THE CORNER

At least five, but more can play

All of the children except one stand in specific locations, for example the four corners of a room. The one remaining child stands in the center. The other children keep changing places while the one in the center tries to get to a vacated spot and occupy it before the successor can reach it. The loser then becomes "puss" and takes the place in the middle.

HUNT THE SLIPPER

At least six, a large number can play

Players sit in a circle. One player has to leave while the others hide a slipper or other object under the knees of one of their number. When the player returns the seated players pass the object around secretly so as to prevent him from seeing who has it. When the object is at last located, the guesser exchanges places with the person who had it and the game starts again.

PILGRIM MYTHS

As the early Plymouth colonists evolved into THE PILGRIMS in the national consciousness, various inaccuracies crept in concerning their appearance, food and possessions, as well as those of the local Indians. In some cases, such as buckles worn decoratively, the misconception has become of greater importance than the truth. The accompanying picture illustrates some of the more prevalent Pilgrim and Indian myths.

APPEARANCE

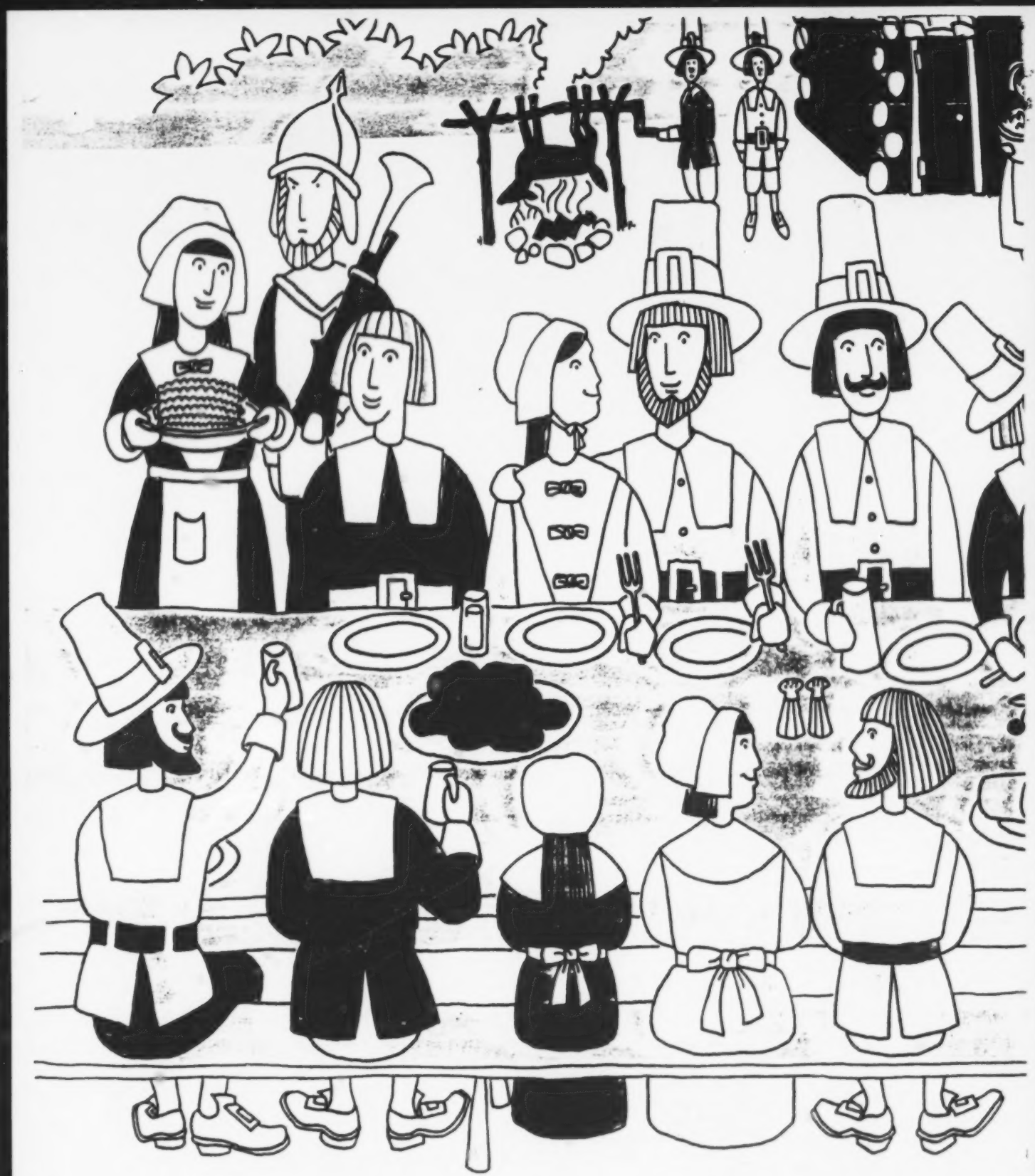
In their clothing and hairstyles the Plymouth colonists have become a mish-mash of different periods overlaid with modern perceptions of Victorian perceptions. First and foremost is the buckle, liberally sprinkled on shoes, belts and hats. While buckles were used as decoration later in the seventeenth century, they were not so used in the early years. The coats have been transformed from occasional outerwear to basic garment, rather than period doublet. Collars and cuffs have been based on later styles and those exaggerated out of proportion. The aprons, meanwhile, have been shrunk and given a pocket (to hold the ball of yarn while knitting). The man's hat is based on the "sugar-loaf" which is not wrong, but only one of the many styles possible. The woman's cap, however, seems to be a cross between a period coif and a later prairie bonnet. Women in Plymouth Colony would also not have worn their hair loose, but rather pinned up underneath the coif, and bangs are comparatively modern. The men's hairstyles are a mixture of modern (moustache only), Amish (beard only) and backwood's temperance preacher (bowl-cut with bangs). The Indians' clothing is based generally on that of the Western Plains Indians, particularly in the full feather headdresses, and woven blankets.

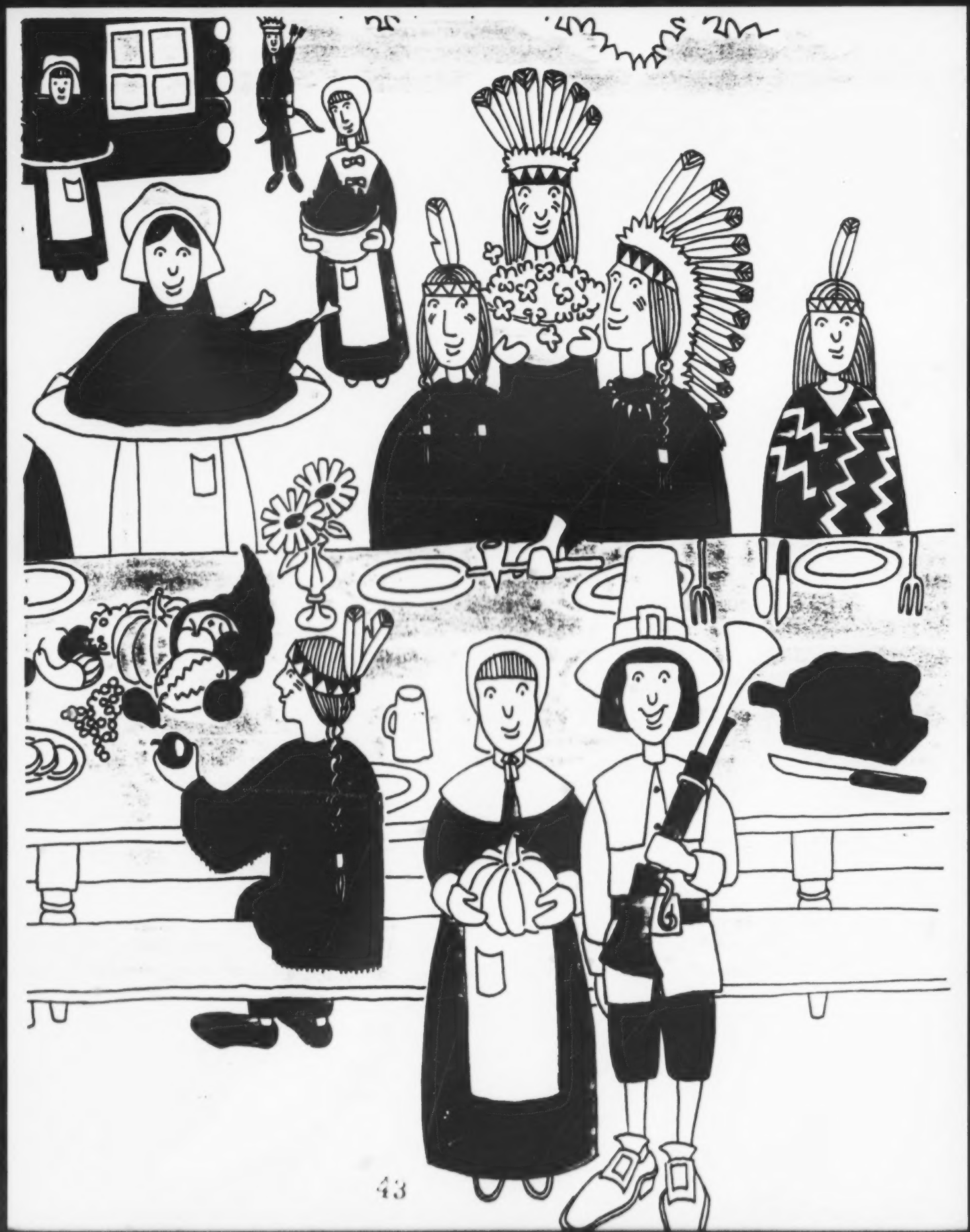
FOOD

The foods connected with the Plymouth colonists are those traditionally associated with Thanksgiving. The turkey, first and foremost in the meal, began as a typical wild fowl, but has metamorphosed into a modern, fat, supermarket bird. Indian corn appears in two forms, both incorrect. Flint corn can be eaten on the cob in the summer while young, but not as mature ears in the fall. Popcorn, supposedly introduced by the Indians for the Pilgrims' delectation, was not grown in New England. What they did have was parched flint corn (dry-heated until it puffed), and then processed further. Many fruits and vegetables, notably apples, pears and potatoes, were not grown in the colony at this early date. Cranberry sauce was not a common food until a sufficient amount of sugar was available to sweeten it (and in any case, would not have come out of a can). Other minor anachronisms are breads baked in loaf pans rather than round loaves, and milk drunk as a general beverage. The final absurdity is an unbutchered, unskinned deer supposedly cooked by hanging the entire body by the fetlocks over a fire.

POSSESSIONS

These again are primarily anachronisms, involving items from other cultures or future times. Forks are a prime example of the latter, not coming in to general use in England for many years. The two most picturesque items connected with early Plymouth are blunderbusses and log cabins. Blunderbusses, originally donderbusses (thunder guns), were short-barrelled, bell-mouthed riot guns used for dispelling crowds, not hunting. The rustic simplicity of pioneer log cabins has appeal, but this method of building was brought to America by the Swedish colonists in 1638.





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Recipes from Plimoth Plantation's J. Barnes Bake Shop

Recipes Adapted from
17th-Century Originals
47

The baked goods of colonial New England were not limited to heavy cornbreads and pumpkin pies. The early settlers brought with them from England a rich tradition of baked foods which ranged from delicate pastry confections, fruit tarts and cakes to good, solid whole grain breads and substantial meat pies. At Governor William Bradford's wedding in August, 1623, guests were served a dozen venison "pasties", which were very popular and prestigious meat pies in England at the time.

Although baking was presumably a communal effort in the initial years of the Pilgrim settlement, by the second generation private ovens of brick adorned the houses of many families. Commercial bakers flourished in Massachusetts Bay. But in little Plymouth, most baking continued to be done in the home. There was one exception to this rule, however - John Barnes, who arrived in Plymouth around 1632. In 1648, he was licensed to sell beer in addition to ship's biscuit which he intended to bake for mariners. The trades of brewing and baking were closely allied - the "barm", or yeast, used for beer was also used for bread - and it was felt that it would be prejudicial to deny Barnes the right to follow both trades.

In recognition of early bakehouse proprietors such as John Barnes as well as the many anonymous colonial housewives who brought the tradition of English baking to the New World, Plimoth Plantation has re-created a shop of the mid-17th century dedicated to the purveyance of the fine period breads, cakes and pies that New Englanders enjoyed three and a half centuries ago. We sincerely hope these treats will bring you the same satisfaction as they did those who first savored them in Pilgrim Plymouth.

TABLE OF CONTENTS

Almond Cakes	3
Oxfordshire Cake	4
Paste Royal	5
Peasecods	6
Cheesecakes	7
Cheate Bread	8
French Bread	10
A Pippin Pie	11

ALMOND CAKES

Robert May's *The Accomplish't Cook, or the Art and Mystery of Cookery.* London, 1671.

2 cups (10 ounces) blanched almonds
1 1/3 cup sugar
3 egg whites
1 teaspoon rosewater

- Preheat oven to 325° F.
- Place almonds in bowl of food processor and grind about one minute, or until very fine. If you do not have a food processor, grind the almonds in a blender, in batches.
- Add the sugar, and then the egg whites and rosewater, blending thoroughly after each addition.
- With lightly dampened hands, roll the mixture into balls the size of a walnut and place on a lightly greased cookie sheet about an inch apart. Press a little flat. If mixture is too sticky to easily accomplish this, simply drop by heaping tablespoonfuls on the sheet.
- Bake for 20-25 minutes, or until crisp on the outside, soft on the inside.
- Yields about 28.

OXFORDSHIRE CAKE

W.M.'s *The Compleat Cook.* London. 1665.

1/2 cup lukewarm water
1/2 cup warm ale
2 ounces fresh yeast (or 4 teaspoons dry)
1 teaspoon sugar
4 cups whole wheat flour
4 cups unbleached white flour
1 cup sugar
2 teaspoons ground cinnamon
1 teaspoon freshly grated nutmeg
1/2 teaspoon ground cloves
1/2 teaspoon ground mace
2 teaspoons salt
6 ounces (a stick and a half) butter
1 cup whipping cream, warmed to room temperature
1/2 cup good dry sherry
2 egg yolks
1 egg white
2 teaspoons rosewater
2 1/2 cups currants
1 cup raisins

• Dissolve yeast and 1 teaspoon of sugar in water and allow to rest at room temperature, free of drafts, for 20-30 minutes.

• Soak dried fruit in half the sherry.

• Combine the whole wheat flour and half the white flour, 1 cup of sugar, the spices and salt ; cut in the butter.

• Blend the cream, the eggs, the remainder of the sherry, the rosewater, and the risen yeast mixture. Stir into the flour, blending well, until a kneadable dough is formed.

• Adding more of the white flour as necessary, knead the dough on a floured surface for 20 minutes or so, or until it is smooth and silken.

• Wash and dry your mixing bowl; place your dough in it, and allow it to rise, in a warm, draft-free place, until doubled in bulk. Expect a slow rise (2-3 hours), which contributes to the flavor of the cake.

• Pull the risen dough into tiny bits and knead in the soaked fruit. Allow dough to rest another 2 hours.

• Divide dough into 2 parts for large loaves, or more, as desired, for smaller. For buns, make loaves the size of a lemon. Allow the loaves to rise until increased in bulk by a half while you preheat the oven to 350° F. Expect the smallest loaves to take about 20 minutes to rise, while the largest may take an hour.

• Bake the loaves until they make a hollow sound when tapped on the bottom; they will be quite brown. Again, the time this takes depends on the size of your loaves -- 30 minutes for the smallest up to an hour and a half for the largest. If the loaves should become brown before the inside is baked through, loosely place a sheet of aluminum foil over the loaves, and turn the oven down to 325° F.

• Place cakes on a rack and allow to cool somewhat before cutting. A thorough cooling is best for even slices. Enjoy with plenty of butter. Oxfordshire cake also makes great toast.

PASTE ROYAL

Robert May's *The Accomplisht Cook, or the Art and Mystery of Cookery.* London, 1671.

2 cups flour
1/4 cup sugar
1/2 teaspoon cinnamon
4 tablespoons butter
2 egg yolks
1/2 cup whipping cream

• Sift or stir thoroughly together the flour, sugar, and cinnamon. Cut in the butter until mixture appears like meal.

• Beat the cream and yolks together, then stir lightly into the flour mix. Do not overwork. If pastry seems dry and doesn't stick together, stir in a very small amount of ice water. Form the pastry into a disk, wrap airtight, and chill at least an hour.

• This is a good all purpose pastry for sweet dishes.

PEASECODS

Thomas Dawson's *The Second part of the good Huswives Iewell*, printed 1597.

4 ounces pitted dates
4 ounces raisins
3 tablespoons butter
2 tablespoons sugar
1/2 teaspoon ginger
1/2 teaspoon cinnamon
1 batch Paste Royal or the pastry of your choice (a good way to use up those leftover bits. . .)
1 egg white, beaten with 1/2 teaspoon cold water

• Place dried fruit in the food processor bowl and grind to a rough, sticky puree. If you do not have a food processor, chop the fruit in batches in a blender, or simply with a large knife on a cutting board.

• Blend in the butter, sugar, and spices, being sure to mix very thoroughly.

• Preheat oven to 375° F.

• Roll out a sheet of pastry about 1/8 inch thick. Use a cookie cutter or a glass to cut out rounds 2-3 inches in diameter. Gently grasp opposite edges of each pastry round, and pull them into ovals. Brush the edges of an oval with the egg wash, place a teaspoonful of the fruit filling in the center, and fold the pastry over the filling lengthwise. Press the edges of the dough together well to keep the peasecods from popping open in the oven.

• Place the peasecods, about an inch apart, on a baking sheet, and bake for 10 to 15 minutes, or until puffed and golden.

Another Peasecod filling from Robert May:

1/3 cup blanched almonds
1/2 cup sugar
1/4 teaspoon rosewater
1 tablespoon butter

• Grind almonds in food processor or blender. Add remaining ingredients, blending well. Form and bake peasecods as above.

CHEESECAKES

Robert May's *The Accomplisht Cook, or the Art and Mystery of Cookery.* London, 1671.

1/3 cup blanched almonds
3 tablespoons butter
1/3 cup sugar
1 pound fresh curds or ricotta cheese
1/4 teaspoon ground mace
1/4 teaspoon salt
1 egg yolk
1/2 teaspoon rosewater
1/2 cup whipping cream
1 cup currants
1 unbaked 8 inch pie shell of Paste Royal or your favorite pastry

- Preheat oven to 350° F.
- Grind almonds very finely in food processor or blender.
- In mixer, cream butter and sugar together. When well-blended, beat in almonds.
- Blend in the mace, salt, egg yolk and cheese. When thoroughly combined, add the cream and the rosewater. Mix well, but do not overbeat.
- Stir in the currants, then turn the mixture into your pastry shell.
- Bake 60 minutes, or until golden brown. Filling will still be wobbly, but a paring knife inserted into the center should come out clean.
- Allow to cool before cutting.

CHEATE BREAD

adapted from Gervase Markham's *The English Housewife.* London: 1615

1/2 cup lukewarm beer or ale
1 cake fresh yeast (or 2 teaspoons dry)
1/4 teaspoon sugar
1 cup lukewarm water
2 cups whole wheat flour
2 cups unbleached white flour (roughly -- more may be necessary for kneading)
1 1/2 teaspoons salt

•Stir the first 3 ingredients together well. Allow to work, covered, in a warm, draft-free place for an hour.

•At the end of this time, when starter has risen, put the 1 cup of water in a large mixing bowl, and stir in the starter. Beat in the flours a bit at a time, adding the salt. For best results add only enough flour to make a batter, then allow to rest for several hours. Then gradually stir in more flour, until a dough stiff enough to knead is achieved. Turn the dough out onto a floured surface and knead until smooth and cohesive (15-20 minutes). Add more flour, as necessary, to keep dough from sticking.

•Wash and dry the mixing bowl, place in the dough, cover with a cloth, and allow to rise until doubled in bulk (1-3 hours, depending upon the conditions in your kitchen). Press the risen dough back into the bowl. A second rise is beneficial in terms of both flavor and texture, if you have the time for it (it only takes half as long as the first rise).

•To form loaves, divide dough into 4 even parts. Knead each quarter until a smooth round is achieved. Place on ungreased baking sheets allowing over 2 inches of space between loaves. Slash the loaves around their midsection and make a few quick, shallow pokes in the top crust, or simply slash the tops of the loaves with an X. Preheat oven to 350° F while loaves rest. They should rise somewhat, but not double in bulk.

•Bake loaves until browned and bottoms thump nicely when rapped (40-50 minutes). Cool on rack. Enjoy with butter or cheese and a glass of good beer or ale.

Variations:

For Meslin (wheat and rye) Cheate, use 1 1/2 cups whole rye flour, 1 cup whole wheat flour, and 1 1/2 cups unbleached white flour. Expect the dough to be stickier, and the rise to take longer and be less pronounced. The result is a chewier, denser loaf that is not only more flavorful, but stays fresh longer.

For Thirded Cheate, use 1 cup whole wheat flour, 1 cup unbleached white flour, 1 cup whole rye flour, and 1 cup corn meal. Expect a heavy, but flavorful, traditional New England loaf.

FRENCH BREAD

Robert May's *The Accomplish't Cook.* 1671.

2 cups good beer or ale, at warm room temperature
1 teaspoon sugar
4 teaspoons dry yeast
2 egg whites
1 cup lukewarm milk
1 cup whole wheat flour
about 7 cups unbleached white flour
1 tablespoon salt

• In a large mixing bowl, stir sugar into warm beer; sprinkle yeast on beer and allow to rest in a warm place for 20 minutes.

• Blend milk and egg whites into yeast mixture. Stir the salt into the whole wheat flour; and gradually beat it, and 3 cups of the white flour, into the liquid ingredients. Beat with a whisk 150 strokes. Continue adding flour until a kneadable mass has formed, then turn it out onto a floured surface and knead until resilient. Try not to add too much flour; the dough should remain soft and pliant.

• Place dough back in bowl to rise, covered with a clean towel. Choose a warm, draft-free spot.

• When dough has doubled in bulk (this will take 1-2 hours), press it back into the bowl, expelling all the air bubbles. At this point, you may allow it to double in bulk again for best flavor and texture, or you may form loaves.

• To make "French rouls", cut dough in eight equal pieces. Knead each eighth a bit then allow them to rest a few moments. Roll each dough blob gently between the palms of your hands and a lightly floured surface to elongate the dough slightly. Pull either end of this roll with thumb and fore-finger to make points. Place rolls on baking sheet and slash each from point to point with a very sharp knife.

• Pre-heat oven to 375° F, while you allow the rolls to rise until increased somewhat in bulk (about 15-20 minutes).

• Bake until loaves sound hollow when tapped on the bottom, about 30 minutes.

• Yields eight 4" x 6" "rouls".

A PIPPIN PIE

Gervase Markham's *Country Contentments.* 1623.

1 recipe Paste Royal
4-5 cooking apples, enough to make 4 cups when pared, cored, and quartered
3 tablespoons good dry sherry
3 tablespoons butter, cut into small bits
1/3 cup sugar
1/2 cup pitted dates, cut into slivers
1 orange
2 teaspoons candied ginger, coarsely chopped
12 whole cloves
6" cinnamon stick, broken to 1-2" lengths

• Pare the outer peel off the orange, using a vegetable peeler (no white pith). Chop the peel finely.

• Prepare the apples and toss with the sherry, orange peel, sugar, dates, ginger, and butter.

• Preheat the oven to 375° F.

• Roll out one half of the pastry as thinly as possible, and line a 9" pie plate with it. Put in the apple mixture, turning the rounded sides of the apples upward.

• Distribute the whole spices upon the apples.

• Roll out the remaining pastry and cut an attractive pattern of openings in it, so that much of the filling will be visible when the pie is covered. Place the top crust over the apples, crimping the edges together.

• Bake the pie at 375° F for 15 minutes, then lower the heat to 325° F and bake for another 45 minutes, or until crust is golden-brown and filling is bubbling.

Compiled and edited by Paula Marcoux

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